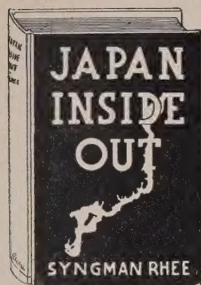


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# CONTENTS

Light of Hope .....	551
R. C. Helfenstein	
Church Gardens .....	554
Mrs. Garret Smith	
Democracy and Religion .....	557
<i>(First Resurrection)</i>	
William Tait Paterson, D.D.	
Re-Discovery of the Bible .....	556
Calvin T. Ryan	
Editorial .....	559
Church Methods .....	561
Thanksgiving Service	
Visual Education	
Fall Bazaar	
Sermons .....	566
The Starting Point	
Paul D. Leedy, LL.B.	
Last Will and Testament	
W. Glenn Roberts, D.D.	
Communion Sermon	
Clarence Edward Macartney, D.D.	
Life's Building	
A. Perry Park	
Junior Pulpit, Sessler .....	575
The Three Sons	
Climbing Vine	
Moving Bridge	
Illustrations .....	578
William J. Hart, D.D.	
J. J. Phelan, D.D.	
Weekly Prayer Service .....	584
Book Reviews .....	586
Topical Index .....	592
Buyer's Guide .....	594

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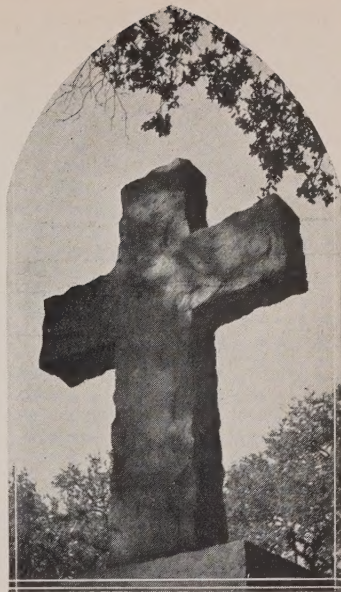
# The Light of Hope in This Hour Of Darkness

R. C. Helfenstein

WE are living at a time when countless thousands of people have lost hope. They no longer hope for better days ahead, and hence to them life has become no more than an endurance test,—how long they can hold out. Thousands, during the present night of despair, have given up and brought their lives to a tragic end. The disillusionments of life have been too much for them.

For millions, who refuse to let hope die within their souls, life is decked in the drabest grey. The sky of life for others is as black as midnight. Friends have been double-crossed by friends. Love has been betrayed. Confidences have been broken. Reverses in business and bankruptcies have victimized thousands upon thousands. Political chicaneries have been practiced by those from whom such was least expected. Selfishness, bigotry, and maliciousness have crept into every realm of social relationships. War-minded leaders in public life have precipitated wars even without provocation. Human want, with millions of people literally starving, has stalked like a ghost of doom through every land, while over-production of food-stuffs has been methodically met with planned destruction.

But, though "Man's inhumanity to man," has thus made countless thousands mourn, never should man's inhumanity to man cause any of us to lose hope in God. Instead, man's inhumanity to man should cause every person to draw closer to the protecting divinity of God as revealed in Jesus Christ. Every injustice in society, every wrong in the social order, every sin that blights human happiness challenges us and challenges humanity to hope in Jesus Christ. He came to right the wrongs in human relationships and to establish the Kingdom of God, Kingdom of righteousness—the Kingdom of right relationship upon the



earth. Our hope is in Him!

Though there is much in life to drive hope from the soul, there is also much that kindles hope on the altar of the human heart. The story of man's upward climb from barbarism to civilization reads like a thrilling romance. Of course, most of us foolishly concluded that the civilization attained was secure in its own right. But recent events in the making of contemporary history lay bare the perniciousness of such a delusion and give the lie to the major claims of Humanism. Current events reveal the truth of the old doctrine, so long silenced if not entirely discarded by the church—that "*Man is deceitful above all things and desperately wicked.*" We were only living in a fool's paradise when we assumed that man's native goodness was sufficient basis on which to rest our hope for the days ahead.

People who base their hope on Jesus Christ and His Gospel, do not long for "The good old days"—so called, but, inspired by the One in whom they hope, they pray and work for "the better new day" that will dawn when humanity at large bases its hope on Jesus Christ. The courageous men and women of the past who bequeathed to our generation the Churches and schools, dedicated to the realization of a better and happier society, challenge us to exercise hope in the Christ of their hope.

The men and women of the present, who deplore the wrongs in society and who, inspired by their hope in Christ, gladly give their

*First Congregational Church,  
Mason City, Iowa.*

lives without reservation to the task of righting those wrongs, challenge us to exercise hope in the Christ of God.

Yonder in the slums of south Chicago, some forty years ago, thousands of people would have declared that God had moved out. But no, instead God was moving in, in the person of Jane Addams who gave her life to better conditions throughout the slum district. A young mother of one of the slum homes said to Jane Addams, "I never believed there was a God until you came to our home," and as that noble woman of God left that humble home, the children tried to kiss her shadow.

Wherever there is discord, God is there seeking to change the discord into harmony. Wherever there is human want, God is there seeking to have those wants supplied. Wherever there is human suffering, God is there seeking to alleviate the suffering; and whenever human beings suffer, God suffers with them, even more than they. How gladly would He take all our suffering and hug it to his own heart, just as any loving earthly father would gladly suffer in the place of his suffering child! Wherever there is hatred, God is there seeking to supplant hatred with love. Wherever there is misunderstanding between individuals, groups, or nations, God is there seeking to establish understanding. Wherever there is war, God is there seeking to effect peace. Faith to believe that all this is true is the light of hope which our darkened World so desperately needs.

Every person inspired of Christ in seeking to put men and women on the road to God and to self-realization is a challenge to put our hope in Christ. Every person engaged in helping to keep men and women on the highway of right-living, reflects the hope of Christ in a darkened world. Every worker for better social conditions should cause hope to burn the brighter in our lives. Every person who believes in and works for the realization of the brotherhood of man is reason for hope to be kindled in our hearts.

The Church of Jesus Christ brings its message of hope today to a world that has lost its way in the mad scramble of personal greeds, godless living, unsocial practices, and national rivalries. The Churches of Christ today are challenged to bring hope to a world enshrouded with the darkness of unbelief and spiritual rebellion. The Gospel of Jesus Christ is God lighting the way to hope, and the Churches must reflect that light so people may have hope. The Gospel of Christ, the light of God, alone can kindle hope in the lives of those who are baffled and dismayed

by the darkness that surrounds them. Only the Gospel of Jesus, the light of God, can kindle the social hopes of humanity in an hour of despair like this. Only the Gospel of Christ, the light of God, can kindle worthy national hopes. Only the Gospel of Christ, the light of God, can kindle new world hope,—the hope for world peace, world brotherhood, and world security—based not upon the boasted independence of any nation, but the recognized inter-dependence of all the nations.

In recent years, those who have occupied public office as leaders of State in every nation, have been doing a great deal of fumbling with the ball of human welfare which they were supposed to carry for a touchdown in behalf of progress. In most countries, they have actually lost both the ball and the rule book, and pandemonium reigns.

If the problems of State are too intricate for those in public office to solve, let them enter the sanctuary of God to seek divine guidance. A new fire of hope would gleam the whole world round, if all the world's leaders would light the light of their hopes from the light of the life of Christ. One of the first qualifications every nation should demand of those seeking public office is fidelity and loyalty to Jesus Christ and to the Church that bears His name.

### *"Join Up"*

The Churches of Jesus Christ, because of humanity's dire need, and because of their message of hope to individuals, to homes, to groups, to nations, and to the world at large, without hesitation and without apology, calls on all noble minded men and women who would declare to the world their hope in God to "Join Up." These days of doubt and dismay, these days of darkness and dejection challenge the Church to hold high the torch of faith that all may see, and earnestly to engage itself in the work of Christian Recruiting. Let the slogan of every Church in these days ahead be "Join Up". Enlist in the work of Him who is our only hope.

Humanity needs the light of hope of which the Church is the custodian. Every individual needs that light of hope. Christ is the only hope for any person who wishes to live the victorious life. No matter how good a man may be in his own right, companionship with Christ will make him better. No matter how wise a man may be in his own right, sitting at the feet of the Great Teacher will make him wiser. No matter what power of personality a person may have in his own



right, fellowship with Christ will give him a strength of personality which otherwise he could never know. That is the faith of the Church, and in that faith our Churches can only be true to the communities which they serve by challenging all who believe in Christ as the World's only hope to "Join Up."

### *Noble Living*

People who would sincerely like to see conditions changed for the better are duty bound to want a part in helping to make conditions better. The Church believes that co-operation with Christ is the best way known to change conditions from what they are to what they ought to be. Tolstoi was right when he answered the group of young American students as he did. They asked Tolstoi what was the best way for them to help make the world better. He replied, "Begin to live better lives yourselves."

Men and women today, who deplore world conditions, have no right to hope for anything better than what the world is now experiencing, unless they are willing to place their hope in Him whose name is Jesus, and will by God's help begin to live better lives themselves. Nobler personal living alone, can make for a nobler social order. That is the challenge of the Church, more honor in personal living, more honesty in business dealings, being more fair,—being more courteous,—more considerate,—more altruistic,—more forgiving,—more helpful,—more active in the crusade for truth, right and justice. That is Christ's challenge to all who hope or would like to hope for a better world. The strength of any Church which bears His name is not measured by the number of its members, but by the sincerity of purpose and of life on the part of the members whether they be few or many.

Those who hope in Christ are inspired to hope and work for better days ahead in every realm of life. Theirs is not an easy going optimism such as is expressed by the declarations,—"God's in His Heaven, All's right with the World," or "Everything will come out all right in the end"—or "Better days are just around the corner." Maybe they are, God grant that they may be. But regardless of how bad conditions may be, and regardless of what may await humanity just around the corner, those who base their hope in Jesus Christ are dedicated to the proposition of working for the "Better New Day." They consistently and constantly hope for a better world,—better lives themselves—"going from grace unto grace"; better men and women with whom to work and associate; better con-

ditions in industry, better conditions in business; better conditions in governmental affairs; better international conditions; better laws and greater respect for the law; better schools, better homes and better Churches, better teachers, better parents, better ministers; everything better that will make life richer.

But we have no right to hope for better conditions unless we sincerely seek to live better lives ourselves,—to serve our God and our day and generation better, and under God's guidance to do all in our individual and collective power to usher in better conditions. Fidelity of purpose to follow Jesus Christ in His filial relation toward God and in His brotherly relation toward mankind alone gives men reason to hope for a better world.

No matter what the night of man's despair may be, the Christ of God can bring the light of hope. He is our hope! our only hope! there is no other hope!

"He would have us see beyond a present sorrow,  
Beyond a present grief, which only hope can see,  
That we may braver be knowing that in some tomorrow  
There will be greater happiness for you and me.

"He would have us see beyond our present weeping  
The sunlit hills that some day we shall climb,  
Thus may we stronger be, and thus be keeping  
Our tryst, with God, through every darkened time.

"He would have us see beyond a fresh disaster  
The road smoothed out again before our eyes,  
That we may calmer be, and learn the faster  
The lessons life unfolds to make us wise.

"We are so blinded by a moment's grieving  
So hurt by today's sorrow—today's pain,  
That we forget the joys we have received and shall be  
receiving,  
The Peace that some day will be ours again.

"Christ bids us follow after  
The things of God in man's world of wrong,  
To pledge our best to things that really matter  
To hope in Him who alone can make us strong."

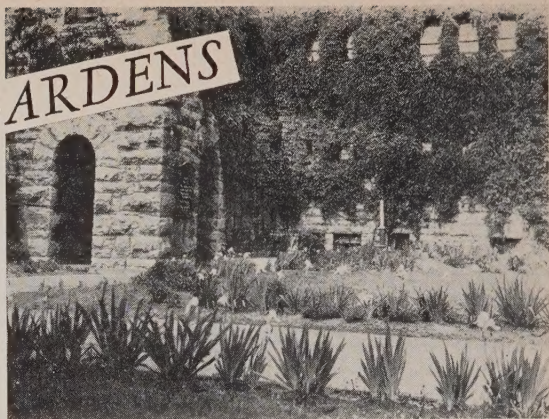
If we are to be good ministers of Jesus Christ, our chief concern will be faithfully to remind our fellowmen of these things, calling them to exercise:

*"Godly hope which is profitable for all things, having promise of the life that now is and of that which is to come."*

Promise for the present and promise for the future. To those who have this hope, "The future is as bright as are the promises of God." To this end it is ours, as ministers and laymen, "To labor and strive, because we have our hope set on the living God." As the Apostle Paul declared to his generation, so, with equal assurance—if not greater—we of the church today should declare to our generation,—"Jesus Christ is our hope"—the only true hope the world has. That is our faith. In that faith let us live and let us serve.

# CHURCH GARDENS

Mrs. Garret Smith



MANKS love of a garden has been cherished in the folklore of many lands. Today's civilization treasures this instinctive love, probably because at no time in history has man been so in need of the peace and comfort that a garden brings.

Our modern definition of a garden as "a delightful spot" traces to the Saxon *gyrdan*—"to enclose"; the Danish *gaerde*; the Gothic *garda*. Many other languages also preserve this idea of seclusion.

For years it has been one of my hobbies to study grounds around churches, then draw designs of the livable, secluded gardens I would like to see replace uninteresting, open lawns or bare ground.

Most churches have good locations and ample grounds. Improvements are not penalized, for church property is tax-exempt. Yet ever since church grounds have not been used for burying grounds, most of them haven't been used at all.

It seems to me that any church might be of more service to the whole community, become more interesting (especially to the progressive young), and benefit financially if it would use even part of its grounds as a garden room. I don't mean a place dug up or full of flower beds, nor one having a landscape planned for show. Both belong to the era of the old-time parlor nobody used. I mean a spot enclosed for privacy, furnished with at least a bench or two where one may sit.

In city and country, for rich or poor, young or old, obscure or prominent, we see the garden as a common denominator for bodily and mental rest and refreshment. We are gardening more and more, but not just to raise beans and potatoes, roses and lilies. It is apparent that

our basic interest in being in a garden is the bodily rest, the spiritual and aesthetic "lift" we get there.

But in these days of outdoor living it seems to me that most of our churches have lagged. I believe all churches should wake up to this twentieth century opportunity to provide the spiritual, mental, and physical relaxation and stimulus, too, that even a tiny garden imparts.

## *A Small New Jersey Church Develops A Garden Room*

After years of watching and sketching church grounds here and there, at last I see others taking hold of the idea. For years the grounds of quaint little Holy Cross Episcopal Church in North Plainfield, N. J., lay wide open to the street on three sides. For years along one side lay neglected trees and hedges, piles of dirt and stones, remnants of a torn-down house, its cellar filled with debris and saplings. They had an air of being there to stay.

I proposed a year or so ago that the plot be made a large garden room, sheltered from streets by a five-foot hemlock hedge set close to make a green wall. Attractive furnishings were suggested—benches and tables; an outdoor pulpit; terraces of brick, stone or concrete for garden teas, suppers or entertainments; a bird bath to bring birds; a "Bride's Altar" for garden weddings; a little herb garden of herbs mentioned in the Bible; and a small cutting garden for flowers used in church or to cheer the sick. A rack for books and a grill for corn roasts and beefsteak suppers beneath Japanese lanterns strung from trees might also be included.

The vestrymen said, "Nice idea, but it means

*Lecturer, Plainfield, N. J.,  
Garden Club of New Jersey.*



grading, stump pulling, fertilizing, planting. Where is the money? It will take years to pay for the new chapel we're building."

Nevertheless, in midwinter, St. Agnes Guild of Holy Cross Church invited me to present the garden idea with sketches and estimated costs. Then and there the Guild made the church garden its major project for the year. Ways and means were planned. They said: "It will stir up interest, make the property attractive. By holding outdoor entertainments, we can raise the money there. Turning that neglected corner into a garden everybody can enjoy will appeal to all sorts of people, many not in our church. It will benefit not only this section but the whole town. If we go out and work for that money, we can get it."

Those 40 women were right. The price of one tree was given by some contributors; others gave more. Some gave the cost of usual Easter flowers, and some made memorial gifts. A few Guild members made money otherwise. Nobody gave a large sum. That's the beauty of the garden surrounding Holy Cross Church. It's everybody's garden. In late May, the Guild's flower show and garden mart added a

neat sum. In no time, even before the garden was completed, that busy little guild had most of the money in hand to pay the cost. In a magically short time the dream of what is today a beauty spot to be used more and more has come true. At the first church dinner in the new garden, served at small tables on the flagstone terrace with its pair of big blue pottery jars and its sheltering trees, about 200 people came and went.

So today everybody is living out-of-doors. A garden, or outdoor room, enclosed by vines, shrubs or trees—even on city roofs—is fast becoming one of the essential factors of American life. Doesn't it seem strange that our churches, instead of taking part in this comparatively new phase of modern living, are still in the old rut of unsheltered, unused grounds, planned to look at and bare of even one inviting bench? When the outdoor world is enchanting, many churches continue to plan indoor suppers, indoor entertainments—and wonder why so few respond. Who craves ice cream served in a stuffy room on a summer day?

Sidewalk cafes, garden restaurants, out-

*(Continued on page 591)*

DETROIT, MICHIGAN



FIRST PRESBYTERIAN  
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GRACE AND HOLY  
TRINITY, KANSAS  
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# Rediscovery of THE BIBLE

CALVIN T. RYAN

THE Bible, in various forms and languages, has been of perpetual interest to certain groups of people for thousands of years. It is a product of the Eastern World that has been appropriated by the Western. Certain groups were interested in the individual books even before those books were selected and canonized into either the Catholic or the Protestant Bible; but the Bible as a book for the thousands is not more than four centuries old. It is now a book "of a thousand tongues," and judging by the annual output of the publishers, it remains a perpetual "best seller."

The prospects for a continuation of this record are excellent, for it has been rediscovered in the twentieth century. No book ever written has had more books written about it than the Bible has. Even when it was a book "smothered in reverence" and denied the common people, it was inspiring the learned and appealing to the curious. Bruce Barton's popular handling of the Bible as "The Book Nobody Knows" did acquaint many with the Bible. In more recent times, it has become a library of sacred writings, and colleges and universities are offering courses in the Literature of the Bible right along with their courses in English, French, or German literatures. It has become a liberal arts study. It is the book that every educated man or woman should become acquainted with.

"Nobody reads the Bible these days, not even the ministers," a Protestant minister said to me some years since. That is the popular notion: nobody reads the Bible. Strange, if true, for the Bible remains the best seller among all the books. Perhaps owning a Bible and reading one are two unrelated activities in the life of many. Youth entering college do seem more ignorant of the Bible than one would expect. If one wishes to sow a field ripe for a harvest of boners, there is no seed more sure of production than a few questions about the Bible. Nevertheless, more people are reading the Bible than read it, say, even fifteen years ago. College students show a greater knowledge of the Bible than they did fifteen years ago.

Leaving out of account the special interest of religious and biblical scholars since the writing of the last book of the New Testament,

*State Teachers College,  
Kearney, Nebraska.*

or even the time of the final selection of the present Protestant canon, and thinking only of the general masses of people especially in England and Germany (prior to Hitler) the Bible was first discovered in the sixteenth century. For although the Bible had been put into Latin before that time, the common people could not read it, and would not have been permitted to read it if they had known how. Luther's Bible did for the German people, religiously and linguistically, what the King James Version, which was to come later, did for the English speaking people. We have long known that both became a power in the religious life of the people. Both did much to shape the language and literature of the respective peoples.

The discovery of the Bible in the sixteenth century was brought about as a result of a religious awakening among the common people, but more directly it was put into their hands by an English king who dared break with Rome. In 1538, Henry VIII not only ordered a Bible to be placed in all the cathedrals and churches, but he also directed the parish priests "to provide one book of the Bible of the largest volume, in English, and have the same set up in some convenient place where the parishioners may most commodiously resort to the same, and read it."

Henry was eager that the Bible be taught to the people "as that which is the very lively word of God," and authorized the clergy "To discourage no man privily or openly from reading the same Bible . . ." Of course historians may discredit Henry's religious sincerity, but, nevertheless, what he did was history making. Later when Elizabeth was on the throne, regulations for schools included the teaching of the Bible. "They shall accustom their scholars reverently to learn such sentences or Scriptures as shall be most expedient to induce them to godliness."

So precious were these early Bibles they were chained to the desks. Considering the size, if not the contents, it may seem strange that such precautions were taken to prevent their being "wickedly or maliciously" removed. But the Bible at that time was not a "best seller"; for more than one man was to die in his effort to make it available so that the "husbandman shall sing portions of them (the

*(See page 589)*



# The First Resurrection

*Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Revelation 20:6.*

IF democracy has its roots in religion, then democracy can never reach the highest possible standards unless it understands religion and religious teaching, and understanding goes on to practice, to live religiously.

I selected the Beatitudes of the Revelation because of the background against which they were proclaimed, a background of oppression, persecution and murder, a background of demand for apostasy, for the renunciation of religion, a background of demand for complete submission to the state in matters of conscience, as well as in matters of taxation and other duties of the citizen of the state.

I have said nothing of political programs

voked wars of conquest, just such a world as you and I are looking out on today. Only as you keep that in mind is it possible to interpret these Beatitudes with any accuracy.

## *The First Resurrection:*

There are three phrases in our text that have provoked a great deal of controversy. Here is one: "The first resurrection." There have been a great many fantastic sermons on this word, and yet John's mind seems to me quite clear. He is speaking of the blessed dead in Christ. (14: 13) v. 4. The dead in Christ live on with Him, because they have never died. "He that liveth and believeth with me shall never die."—John 21:25,26. Their names were written not in a book of death, but in the book of life. v. 12.

The tragic and sobering thing about all this is in verse 5: "The rest of the dead lived not again." They had never really lived. For them there can be no resurrection. They lived a life of death, apart from God, and passing

# Democracy and Religion

(Part V)

IN these Five Beatitudes of the Revelation, I have been striving to show the attitude demanded of Christian people in a time of world stress. I have taken a word used in recent months by almost all of our leaders, without distinction of party; "Democracy is rooted in religion." To this I have added my own word: "Democracy cannot live without religion, but religion can survive without democracy." It is because I am interested in the survival of democracy that I have been insisting that democracy must come to grips with religion.

WILLIAM TAIT PATERSON, D.D.



and that seems to have given to some the idea that I am preaching pacifism. I am not a pacifist. I agree with the basic proposition that aggressive, unprovoked war is anti-christian. But I cannot agree with the proposition that the way to meet such aggression is to scuttle our fleet, ground our airplanes, disarm and demobilize our army. I hate war, but I hate some other things more deeply than I hate war.

I ask again that you keep in mind that the Christians of the end of the first century were living in a chaotic world, just as chaotic as ours today, a world of dictators, of secret police, of oppression and murder, of unpro-

through the grave they spend a thousand years in death.

## *The Second Death:*

The second controversial phrase is this: "Over these the second death hath no power." Again it seems perfectly clear what is in John's mind. It is an answer to an age-old question, What will God do with men who die in their sins? Men who have lived actively evil lives? Facing death for Christ these early Christians naturally asked not only what waited for them beyond the grave, but also what waited for their persecutors and murderers?

John's answer can be put in one word: Annihilation! vv. 14, 15: "cast into the lake of fire. This is the second death." Fire in the

Norwood, Ohio.

N. T. has two connotations. It is a cleansing agent, used of God in purifying the souls of the faithful. It is also destroying, consuming agent and that is its meaning here. "Our God is a consuming fire."—Heb. 12:29.

We have gotten away from the preaching of "Hellfire and Damnation", yet we need a return to some of the stark realities our fathers faced. One of these realities is that evil is rampant in the world. And the question is not merely what are we going to do about it in our own lives, but also what is God going to do about it? We have had a lot of preaching about universal salvation. We have soft-pedalled on sin until we have almost dropped the word from our vocabulary. But not talking about a thing does not get rid of the thing. And today we are aware, or we ought to be aware, of evil, sin, being definitely in the saddle. And men today are asking, as Christians 1800 years ago asked, "What is God going to do about it?"

Well, John says very definitely God is going to destroy it, annihilate it, and He is going to do this by destroying, annihilating the evil men. Not by waiting indefinitely, not by disarming, not by relinquishing His own power, not by keeping up indefinitely a policy of persuasion, of appeasement. "Whosoever was not found written in the book of life was cast into the lake of fire."

Please note that I did not invent the lake of fire, and the casting of evil men into that lake of fire. I find it here in the Bible. I did not write the Bible. But I accept it.

The second death, then, is the destruction, the annihilation of evil men and all their works. That death has no power over those who die in Christ, because they have lived in Christ.

### *The Thousand Years' Reign:*

If these two phrases have occasioned controversy the third phrase has roused bitterness. It has split churches into pieces through the centuries, and continues to this day to divide Christian people.

"They shall reign with him a thousand years." What does it mean? What it means to you will depend on your conception of this Book of Revelation. If it is a book that contains a definite, particularized forecast of human events for all time, then it will mean just whatever you feel like making it mean. But if you seek to understand and interpret the symbolism of the book then your understanding may not be so clear and definite, but it may be more in line with the mind of John.

The Hebrews had a system of numerical significances. Numbers conveyed ideas. It

runs all thru the Bible. Peter asked Christ, "Shall I forgive my enemy seven times?" Seven was the perfect, the complete number, and Peter thought he was proposing the ultimate in forgiveness. But Christ said, "Seventy times seven!" Far beyond perfection! We still have many who will not stay if they find thirteen at the table. Many hotels have no "Room 13."

To the Hebrew then, 1,000 suggests practically infinity. When John said, "They shall reign with him a thousand years", he could just as well have said, "They shall reign with him for ever and ever." The reign of Christ will be without limit. He will come unto His own and then will hold it forever. There will be assaults against His reign, but it will never be upset or destroyed. So long as men are men Satan will return and war and evil will ravish the earth, but they will never ultimately prevail. "The gates of hell shall not prevail against the kingdom of our Lord and Christ."

If you insist on a more literal interpretation, we start with the fact that John wrote for his own day for the people of his day who were facing the onslaughts of evil. For him, the time was short, the Lord was at hand. He says, or so he tells us in the very first verse of the book, "the things which must shortly come to pass."

Look at the facts of history. The Empire was warring against the Church. About 200 years after John wrote, the Emperor Constantine professed Christianity, and made the Church powerful in the empire. John said the Church would ultimately conquer the empire, and that became true with Constantine. The Church rose to such power that for a long period it actually dominated the imperial throne.

Then Martin Luther came, with many others, and there was a purging of the Church and an exodus. And since that day we have seen war upon war, have seen assault upon assault delivered at the Church, but the Church has never been overthrown.

Today we look upon the greatest of all wars, the heaviest of all assaults ever made upon the Church. And here is this old Book seeking to speak to us. It says, "I told you these things would be. I told you God would never allow the forces of evil permanently finally to prevail. God will tolerate them a long time, but a day will come when He will arm Himself and destroy, annihilate these forces of evil, and all evil men. And I told you what is demanded of you. Faithfulness to Christ. Steadfastness even unto death in that faith. The power ultimately to conquer the world lies in the hearts and lives of the saints of Christ.



# The Editor's Columns

## Anti-Christianism

NOTHING could be more expected than the denunciation by countless Christian churchmen, which followed so shortly the injection of an Anti-Semitic note into the campaigning of the country's favored idol, Charles A. Lindbergh.

Under the perplexities and confusions of the tour, after seeing one after another of the old tried and tested ballasts tossed overboard until our craft is riding so high as to endanger itself and its crew, we are loathe to see even a national idol tossed over the rail. As a nation we stood united behind the "Lone Eagle."

But when Mr. Lindbergh deliberately applies the flaming torch of intolerance to the anti-Semitic tinder he publicly proposes a national split and division of purpose, of such cataclysmic possibilities as to stagger one in contemplation and make Gettysburg and the rest look little worse than the local High School football teams at work. On that stand Mr. Lindbergh makes himself, not a continuing national hero, but a dangerous national threat.

Instead of throwing mud at your house to make it look equally uninviting as my own, I would do well to wash my own windows, paint the siding and tidy the lawn, for by so doing I could make my home so attractive that had you the slightest sense of shame you would tidy your own place or come and live with me. By the same token *The EXPOSITOR* has long and frequently maintained that no greater attainment may ever be reached by Christianity than that resultant from her positive, inviting heart-glow, kept clean and bright by those of her own sign. The more attractive we keep her doorstep, the more free of human ugliness and dross and prejudice, the less we have to be concerned about the dooryards on the other side of the street.

It is disquieting to see Mr. Lindbergh carrying the emblem of anti-Semitism. It is neither an American emblem nor a Christian. As a

courageous air-pioneer who has blazed a trail which will ever project the honor of his name, I have admired him. As an American pioneer of that which can bring only shame and horror to ourselves and anguish and suffering to others, I can only add full *EXPOSITOR* condemnation to that increasing wave of condemnation which represents the reaction of the honest churchman to the Lindbergh pronouncement. German horrors and the continuing flood of refugees to these shores cannot permit American eyes to be closed to anti-Semitic barbarities.

No human who is honest with himself and with his neighbor, as one who follows in His steps, can condone anti-Semitism. The honest pulpit will cry aloud against it as against any other anti-Christian move, for anti-Semitism is baldest anti-Christianism. It is time the church folk of this land raise a united voice against Lindbergh or anyone else who would multiply the anguish of humanity by even suggesting anti-Semitism. We cannot wait, as did German Christians, until the flame spreads. The time to quench any flame is in its infancy.

Anti-Semitism and Christianity are as opposite as the poles. It will be, largely, the voice of the pulpit which will determine which is to survive.

*Jan R*

## Clean Churches

MANY a good sermon has been ruined by poor ventilation, over-heating and similar neglects of the janitor. In considering the staff of a church the janitor is seldom mentioned, but he is an important member.

The duties of the janitor are usually many and varied. He is the engineer of the heating system. He is to keep the church property clean. He is to see that the church is properly

ventilated. Usually he cares for the hymn and bulletin boards. When organizations meet, especially socially, he can often make himself very useful. Many odd and unusual jobs come his way. His hours of duty vary greatly; he may be finished at four o'clock, and it may be nearly eleven o'clock in the evening before he locks the doors. Minor repairs are usually made by him. Often he and his work are taken for granted. But an efficient janitor adds much to the general life of the congregation.

Yet there are churches which either give little thought to the janitor service or try to get it for as little as possible, resulting in service which is far from being what it should be.

In my vacation travels this summer I gave particular attention to this phase of church management. Entering a church for service I looked about. The floor had not been swept; cobwebs were prominent on the window sills; cobwebs were even on the pews. It would have been a simple matter for the janitor to have removed these before the people came. No one seemed to feel any responsibility about keeping the church clean, and it wasn't clean.

The next Sunday I went to another church some miles distant. Again a similar condition met my eyes. The walls were almost black; the hymn boards had not been changed for several weeks. Everywhere careless neglect seemed evident.

Every church I entered showed a need for minor repairs and cleaning. I found many basements used for Sunday School. Of course I did not go to any large city churches; I purposely went to small churches. Some excused conditions by saying they couldn't afford repairs.

Should there not be development of greater pride in our church buildings and appointments? The church is the House of God. No matter how poor one may be, he yet may be clean. No matter how poor the congregation or how simple the church furnishings, they yet may be clean. If cleanliness be next to godliness, then certainly the House of God ought to be an example of cleanliness. Perhaps a little more pride in the church, and a willingness to help, would go a long way toward solving some present problems.—W. R. Siegert.

### Oarsmen

**I**N TIMES of need, deep-seated instinct turns to that source of help which alone offers fullest succor and in that turning voices more faithfully than the mere repetition of creeds may ever indicate, inherent faith in and final dependence upon a greater than human power.

The drowning man may grasp at the legendary straw even knowing its utter inability to save. We have been grasping for straws. The insatiable maw of world cataclysm draws us nearer. As a profession we have more likely than not held up our hands in total dismay of those things which are coming upon the earth, than in throwing out any specific lifeline.

Men's hearts, even our very own, have been failing us for fear. Our voice is so feeble; the terrifying roar of Mars so tremendous! Both Mars and we, preach one sermon a week. His "this one thing I do," indicates an undivided honesty of purpose which is not always ours. His unqualified sincerity of purpose, "Destroy! Destroy!" hardly softens his horrible mien. It is the thing which terrifies us most.

What can we do that we have not already done? This is no day in which we ministers may rest upon our laurels hoping the mere repetition of Matthew 16-18 may continue to calm our pulse. Today is the day to pit our armaments against those of Mars. There is no other way. We are no longer drifting downstream. We have a current to contest. If we make ship-wreck of our heritage it will be because our palms show no callous from the oars. There is a difference between being a passenger and a member of the crew. And the oarsman of the past, who has bent his back under the sweep, can now see the unmistakable proof of his faithful labors.

So can you, with half an eye. For from whence come these increasing confessions from Labor, from Capital, from Industry, from Professions, from the White House to the cross-road Justice's office, from the most unexpected corners of sturdy-hearts we have never heard beat before, confessions of faith in the Church, the Bible, the Cross, the Pulpit? Haven't you been aware, increasingly aware, in the Press, over the Radio, from the public platform—of the Nation's growing willingness to grant its need of strength from Above?

The need of regular church attendance to give individuals, peoples, courage and stability in times of crisis, is being emphasized everywhere. Why? Because there have been ministers, faithful to their trust, who have shared the truth in a manner leaving no room for question as to that truth. For how can they hear without preachers?

The sight is one which should inspire. Your labors are not in vain. Whether you are aware of it or not, you are the very heart of our defense program. What we are tomorrow rests in no small measure upon what you are today.

*J. R. C.*



# CHURCH METHODS



## A Thanksgiving Service

Pat McCormick, the late vicar of St. Martins, chosen to carry on the work of Dick Shepard, and described in "A Man's Life," R. J. Northcott, Longman's Green, \$1.25, has the following request in relation to his passing, and a Thanksgiving Service:

"I desire to add to Clause 4 my wishes which I hope will be carried out. If I die while Vicar of St. Martin's, I . . . should like a service to be held at St. Martin's any day and suggest the following hymns—

"Jesus lives . . ."

"Jesus Lover of my soul"

"Ye watchers and ye holy ones . . ."

"The church may be decorated with flowers, but no wreathes or crosses, so that they can be given to the hospitals. I hope that no address will be given, but that the service may have the chief note of thanksgiving, which may be suitable for two reasons: 1. Those who wish to thank God for anything He has done through me. 2. Those who wish to thank God for my passing because they think I have let them, or St. Martin's, down . . ."

"If possible I should like a special thanksgiving put in the service for all those who have helped me to carry on this work through thick and thin, whether in agreement or disagreement for Christ and St. Martin's sake."

The *Sunday Dispatch* published the following statement about death, as offered by Pat McCormick:

"It has been truly said that 'death is but a bend in the road of life!' Death is the gateway to a new life, not to age long sleep, and though our bodies may be laid in a grave, we ourselves—our personalities—enter a new kind of life. One of the reasons why I hope when I die my body will be cremated is because sometimes relatives and friends, and especially children, who are too often allowed to go to the graveside, are apt to think that those who are buried are actually in the grave; they go like Mary and Martha to weep at the grave, but do not see Jesus standing outside and saying: 'He that believeth on me shall never die.' My body may be ashes—our bodies will all come to dust—but I, we, our personalities, will enter into a new life. . . ."

"When my sister was about to follow to the future life her twin sister who had passed on

only a year before, I felt an almost overwhelming desire to ask her to give my love to her twin. It certainly did not seem in any way incongruous; perhaps she was there with us in the room—I don't know; but I am sure that at times the veil is very thin between this world and the next!"

## One Cent

I read in a recent issue of hints about carving turkey for a large crowd. Our church organization became famous for what we call penny suppers.

We cream chicken and have a lot of different vegetables, butter, bread, dessert and coffee which we serve cafeteria style at 1c a tablespoon. Coffee is 5c and some desserts. A good meal can be had for 25c.—Mrs. Shirley Heater, Clarksburg, W. Va.

## Bridal Fashions To Be Displayed

Under the direction of Mrs. Herbert J. Ulrich, president of the Martha Circle of Emmaus Lutheran Church, Buffalo, N. Y., a bridal fashion review including gowns of 1874, 1890, 1896 and 1900 and 30 more recent models covering every year until 1941 will be modeled by 35 young women of the circle in a play to be presented in the church parlors.

## Soldiers Doing Religious Duty

Most of the young men in the U.S. Army are faithfully performing their religious duties, the Rt. Rev. William R. Arnold, U.S. Army chief of chaplains, declares.

In a report issued Oct. 4, 1941, he estimated that almost 12,000,000 soldiers attended 118,990 religious services in posts, camps, stations and in the field during the year ended June 30th. Chaplains made 3,360,000 calls on patients in hospitals. They also officiated at more than 3,000 marriages, baptisms and funerals.

Chaplain Arnold also released first copies of The Hymnal: Army and Navy, to President Roosevelt, Secretary of War Stimson and Gen. George C. Marshall. Unique in the literature of worship, the book contains such diverse elements as the Hebrew Kiddush, the hymn, I Love to Tell the Story, and the Stations of the Cross.



## Church Gardens

The suggestions on this subject in the forepart of this issue will provide the inspiration needed to get a group together and make plans for the coming season. If sets of slides will help to get the project under way, these are available from various sources. Responsibility for carrying forward any plans developed at the first gathering should be fixed, so that no momentum will be lost. Success in Church Gardening will depend on—

The plan.

Following the plan.



## CHURCH GARDENS

Canandaigua, New York

Photographs, Bureau of  
Church Architecture



Consider the project from the standpoint of a whole, and as a project for the group and the community.

Plant and tend with care.

Allow for additions, which should conform to the first plan.

## Bible Plants for American Gardens

"You can reach back to Bible times, through two thousand years, when you plant your garden," says Eleanor A. King, but she does not stop there. Instead of leaving you to find for yourself how this can be done, that "HOW?" is forgotten in the joy and inspiration of learn-

(Above)

Papyrus, Myrtle, Acanthus,  
Lotus Flower, Lotus Leaves,  
Date Palm, Grapes, Leek,  
Apricots and Cucumbers



(Left)

Wheat, Pop-  
lar Trembling  
Aspen, Buxus,  
Savin Juniper,  
Sweet Bay and  
Sycamore



ing about a hundred flowers and vines, trees and shrubs, vegetables and herbs, fruits and nuts, that can be cultivated in your outdoor or indoor garden.

Because people of Bible times lived a pastoral life, the thought and speech of prophets and people alike was clothed in the imagery, symbolism, and poetry of living green things, and we, today, may recapture that atmosphere through the cultivation and study of Bible plant life. What a delightful experience awaits a garden enthusiast in realizing a garden of plants of which Isaiah spoke, or the plants which figured in the parables of Jesus!

Eleanor A. King tells us about the plants, and offers instructions on "How to grow them," in her book, "Bible Plants for American Gardens," just off the Macmillan press, at \$2.00. The Bible, still the best seller in our day, may be developed into a living, growing, companion through the study of its plant life. Interest in this study has become nationwide as a result of study by the New York Botanical Garden, and exhibit at the International Flower Show.

The volume contains chapters on—  
The Fig, the Olive and the Vine  
Fruit of the Land  
Trees of the Lord

ELEANOR  
ANTHONY  
KING

Author of  
"Bible Plants  
for American  
Gardens"



A Garden of Herbs  
Flowers of the Field  
Land of Corn  
Perfumes and Precious Woods  
Reeds and Rushes  
Thorns and Thistles  
Suggestions and Study Projects

### Looking for Films?

The Victor Animatograph Corporation, Davenport, Iowa, manufacturers of 16mm motion picture cameras and projectors, announce the release of their Eighth Edition Victor Directory of 16mm Film Sources. Owners of 16mm projectors will relish this news as this source directory actually tells where to send for films on the subjects in which they are interested. There are over 600 sources listed therein and 225 subjects covered in silent and sound films.

### Educational Section

Here will be found pages of information devoted to the film libraries and rental service available from universities, colleges and departments of education in your State. The men and women directing the activity of these libraries discuss the utilization of the motion picture in education and prophesy the future growth and development of this medium of instruction, based on their experiences and observations in the field. County and City School Cooperative Film Libraries, as well as Independently owned City School Film Libraries, are listed.

### Editorial Section

The Editorials contain a wealth of informa-

tion pertaining to the use of films in the classroom, in churches, in the home and by industrial organizations. Every effort has been put forth to make this film source directory virtually a bibliography of information on films, where to locate them, and how to use them. It will be helpful to teachers, to the business man, to the Pastor, to the individual in the home. The price is 50c. Address your request, with remittance, to Directory Editor, Victor Animatograph Corporation, Davenport, Iowa.

### Visual Education

Through the courtesy of Visual Aids Reviews, the following are brought to your notice—

"The Babe of Bethlehem," 3 reels sound-on-film, Cathedral Pictures, available through Bell and Howell, rental \$6.00. Kodachrome slides, 2"x2" for use with or without above film. Reputed best available.

"Good Tidings," 1 reel Baptista, sound-on-film, rental \$2.50. Suitable for Evangelistic and Children's work.

"Jesus is Coming," "What Must I Do To Be Saved," film-slide sermons, kodachrome \$5.00, or black and white filmstrip, \$2.50. Bond Slide Company. New Boncolor, especially recom-

mended.

"America, Give Thanks," FilmSlide Thanksgiving program of Young People. Bond Slide Co., price on request. Emphasizes patriotic theme always basis of true thanksgiving. Songs used, "America The Beautiful," "America," "Star Spangled Banner," ends with prayer, and pledge to flag.

Avail yourself of this service made available to you by Visual Aids Reviews, 68 West Washington St., Chicago, Illinois.

### Fire-side Forum

"We contemplate holding a series of 'Fire-side Forums' this fall and winter, and of course we need suggestions, themes, materials and questionnaires," writes the Rev. J. Stewart Brown, 1021 First Avenue, East, Oskaloosa, Iowa. "What have you to offer and what suggestions would you make?"

Any suggestions on "forums," based on actual experience of EXPOSITOR readers, will be welcomed by *The EXPOSITOR* for printing, and suggestions made direct to Rev. Brown will be helpful.

### Fall Bazaar

After reviewing a number of general outlines of the "Fall Bazaar," we report here the various booths to be featured by Church groups:

- Apron Booth
- Linen Booth
- Pantry Booth
- White Elephant Booth
- Doll Booth
- Variety Booth
- Candy Booth
- Baked Goods Booth
- Fish Pond
- Kitchen Utensil Booth
- Christmas Card Booth
- Paper Products Booth

Bazaars are featured from one day to a week. In one urban community a *vegetable booth* sponsored by young people captured the honors in interest and profits. Other items that might be added are artificial flowers, or tinted bouquets for winter use, candles, party items, and costume jewelry, and aids to hair dressing, such as nets, guards, pins, combs. The fashion show staged in many communities for both adults and children will always draw attendance. One Church reports amateur motion pictures for several evenings, with a sound-on-film feature for the climax. A kitchen booth may include everything from scouring tools and soaps to plastic brushes. If your group includes anyone talented in art,

cartoons of booth visitors will make an instant hit.

### Recruiting for Religious Education

Dr. Orvis F. Jordan, Community Church, Park Ridge, Illinois, offers the following practical suggestions for a constructive survey of a community to discover how many children are actually within the influence of the Churches, and those without such influence. Cooperation of all pastors in community in securing permission of school authorities to copy lists of names and addresses of all children registered in public schools. Lists to be made available to every pastor in community, each to check those in any way related to his immediate membership list. Names not claimed by any such check are then made into lists, and a copy presented to every pastor cooperating in the survey, as a basis for calls, written invitations, adding to regular mailing lists. Often school authorities can offer suggestions on family habits, economic status, etc. which will be of value in seeking contacts.

### Reading Habits of People and Pastor

Have you made an effort to learn what the members of your Church are reading? Do you know what the young people are reading to shape their thinking? Do the ministers in your community look upon the business men as "Babbitts" and do the business men look upon the ministers as "Gantrys"? Why not make a community survey of the reading habits among the young and mature? This can be done without identifying those answering questionnaires. Read the books, if you can, so you will understand what is shaping the thinking and development of those to whom you preach. Borrow illustrations from the reading known to your members.

### Armistice Day, November 11

World events today make a mockery of the observance of the Armistice of 1918, but as Christians of a free country, we may look back to the November of some three centuries ago, when our Pilgrim Fathers signed a pact in the cabin of the Mayflower, and pin our faith and resolutions to that fact. If you wish a collection of addresses on "The Positive Answer to the World's Despair" for study, you can secure a 47 page booklet containing 13 such addresses by sending 25c to The American Bible Society, Park Avenue and 57th Street, N. Y. C. The booklet is edited by Francis Carr Stifler, and provides ample inspiration for addresses in November.



## Education for Tithing

Any Church can now put on a ten weeks' course of tithing education, in the midst of its other activities, and at a very small cost according to the Layman Tithing Foundation, 740 N. Rush Street, Chicago, Illinois. This philanthropic organization, which has distributed millions of pamphlets on the tithe, now announces an attractive new series at so low a price that distribution to an entire church through ten weeks costs only 3½ cents a family. A set of samples and full particulars are offered free of charge upon request, but this company asks that persons writing, after seeing this announcement, state their denomination, and also mention *The EXPOSITOR*.

## This Is Youth's World

What have young people ever accomplished? Jesus was only 33 and the apostles all younger at his death. Martin Luther started the Protestant Reformation at 30. Wesley started the Wesleyan Revival at 36. Only eleven of the Pilgrim Fathers were over 40 and one third of them were under 21. The poet, Keats, died at 26. Patrick Henry made his "Liberty or Death" speech at 27. Cyrus McCormick invented the reaper at 23 and the Westinghouse Air Brakes' inventor was only 23. Lafayette came over to help us in our revolution when he was less than 21 years of age. Old men start wars. Young men win wars and old men sell them down the river when the peace treaties are written. Then they wonder why youth has no enthusiasm for war.

What can youth do today? We must find a better way to settle international differences. We must find a more just distribution of wealth and the products of industry. We must clean up politics, clear up slum conditions, settle the liquor question, train for better home life, meet the issue of racial strife and find a better philosophy of Education. Over 200 protestant denominations demand that youth find a better way to mobilize the spiritual resources and eliminate the foolish denominational rivalry and waste in America.

These problems belong to youth. Adults are too satisfied, too conservative, too preoccupied, and believe that they cannot be solved. Youth can and will find a way. Who knows? "Perhaps Thou art come to the Kingdom for such a time as this."—Charles F. Banning, *First Baptist Church, Columbus, Ohio*.

## Expiration Notices

Expiration notices are sent out regularly by all publications, showing the dates to which subscriptions are paid; they are sent for the special attention of subscribers, just as you send reminders to the members of your parish that pledges are due, not as "advertising matter" but a specific reminder that your cooperation is needed to keep the undertaking of mutual benefit. Changes of address should be reported at least two weeks before publications are expected at the new address. If you have failed to send your new address to the publisher, leave directions at your old address to forward your mail, including your publications. Do not wait several months, then write to each paper to send duplicates of issues awaiting your call at the former address, because it may be impossible to supply the missing copies. Continued restrictions in paper supplies will curtail the printing of extra copies of all publications, no matter how willing the publisher may be.

## Youth Seeks a Master

Today, when a great portion of the civilized world is under the direction of dictators, this book, "Youth Seeks a Master" by Louis H. Evans, D.D., and published by Revells at \$1.00, is most timely for study and discussion purposes. The book grew out of intimate experience with young people in universities, colleges, conventions, and personal contact in pastoral work.

## Father And Son Programs

Patriotism, Service to our Nation, and American Citizenship form the keynote of all such gatherings this year. Decorations will be American flags, Christian flags, National emblems. Table decorations may be flag groupings, with wee flags at each place, flags for lapels. These may be secured from Good-enough and Woglom, New York, or Wm. H. Dietz, Chicago.

Addresses should be devoted to the background of American citizenship, especially the courage and determination of Pilgrim fathers in establishing Churches as integral parts of the community life; first Thanksgiving. Review long list of "gadgets" forming part of modern life, as compared to 50 years ago. How much have they added to our character and spiritual growth? Keep the tone of the gathering spiritual, offer prayer at the opening and closing of the program, and ban "war-talk." We can be truly patriotic citizens of high order without war.

# THE PULPIT

## FRUSTRATION *The Starting Point!*

PAUL D. LEEDY, LL. B.

"What shall I do, Lord?" Acts 22: 10.

WHAT is more pitiable than to see the strong, the proud, the arrogant, once feeling self-sufficient in the knowledge of their prowess and the consciousness of their strength, brought low and made to be weak in the presence of a superior power? The mighty which have fallen are tragedy in its worst appearance.

The lion, monarch of the forest and king of the beasts, led in chains, humiliated, submissive, is the saddest spectacle of the circus parade. Samson, once the might man of God, turns a grist mill in the servitude of a heathen land. It is pathetic to see the baseball hero of a former day take his place on the bleachers and watch the game go on, played by younger muscles and more agile bodies.

Here is a strong man, blind, searching for his way, groping, fumbling, crying like a lost child. "What shall I do? Oh, what shall I do?" he whimpers. It is Saul. The arrogant, the defiant, the mighty, persecuting Saul who has been shaken, struck down, blinded on the Damascus road. It is a strangely pitiable sight when a strong man's plans are suddenly altered by the power of the living God.

Like fragile houses of insubstantial straw are carried away in the vortex of the cyclone, so frequently the apparent strength of a man is broken by the great Moral Power that rules the universe; in utter ruin, at the bottom of the chasm of despair, with only the relentless walls of circumstances on either side, it is a portrayal of the words of Samuel when he exclaimed, "How are the mighty fallen!"

But even in desperation a man may learn much. Frustration is the starting point for lives that can rise above the tragedy of broken pride. To build life out of shambles, when those shambles represent the glory of a former day is an achievement beyond almost anything else that life can hold.

It was Kipling, who knew at first hand what disappointment, frustration and defeat meant, who said, in defining the requirements for genuine manhood:

"If you can watch the things you gave your life to, broken

And stoop and build 'em up with worn-out tools . . .

If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth, and everything that's in it  
And—which is more—you'll be a Man,  
my son!

Byron once said, "There is very life in despair". The secret is simply in regarding your despair in its correct interpretation. Judas in his desperation hanged himself. Saul in his desperation became a saint. Frustration can be life's starting point. It has been for countless numbers of heroic souls.

Only when men have been frustrated, and because of that frustration, desperate, have they really progressed. There is Martin Luther, for example. He was driven almost mad with the injustice and ecclesiastical chicanery within the church of his day. As a result he nailed his theses to the Wittenberg chapel door and ushered in the reformation, which shook the church of the sixteenth century to its foundation and established a new order in the spiritual affairs of men.

Louis Pasteur is another supreme example. Desperate, the dearest dreams of his life frustrated because of the plague which had reached its ugly fingers even to the members of his own family, he gave to the world out of the pangs of his extremity, a method of sanitation and hygiene that has immeasurably blessed mankind, and will continue to bless the children of men as long as the world stands and civilization endures.

Washington, desperate in that awful winter at Valley Forge, and Lincoln, desperate, but never despairing, held the rudder of the Ship of State while they plunged through stormy seas. It was not that they were unconscious of their own frailty. They knew their weakness all too well. But they relied upon a power that will not fail. A power that out of the desperation of man brings a shining promise of that victory which has "overcome the world".

Even out of the despair of Lincoln and Washington has come that radiant reality that men call "democracy" and which even in this gloomy and hideous world has done its part, by shedding abroad the light of hope and promise, in giving those courage who feel that

Locust Street Methodist Church.  
Wrightsville, Pa.



all is lost, their dreams are frustrated and their hope vanquished, and in many cases even the land they loved is overrun and ruled by a savage and unrelenting foe. They, too, shall learn that out of despair new life comes.

Out of the whimperings and feebleness of a celestial cataclysm Paul became Paul, crusader for Christ, pioneersman for the Christian church. There is inherent and marvellous power often in a situation that drives man to despair. "Necessity", a wise epigrammatist once wrote, "is the mother of creative power".

In the second place, it is interesting to note the full content of Paul's question. "Lord, what shall I do?" It is plain that Paul recognized this whole situation was a personal matter. How do you begin to solve your problems? Where do you start? It is always wise to begin with the first person, singular pronoun! The solution to many problems, like charity, usually begins at home. And strangely enough we compass sea and land to find a key to our difficulties, when a good look in the mirror would reveal the place to begin to hunt.

How many people have you known who could work up a frenzied enthusiasm over converting the Chinese, or raising the social level of the Australian bushmen? But when it comes to cleaning up the pool room with its filthy talk and eradicating the beer joint with its iniquitous influence upon our youthful generation we defend ourselves by excuses. These are plainly matters for the police, the government, or some other agency, but—well, it is so unwise for the church to get mixed up in such disagreeable controversies.

We forget frequently that the owner of the obscene pool room or the money behind the liquor traffic is sometimes all-too-closely connected with the church to make us entirely comfortable in criticizing these vicious situations. Anyhow, we can find a multitude of reasons for beginning with every other personal pronoun in the language except the first person, singular.

Paul asked very simply, "What shall I do, Lord?" How different from most of us had we been in Paul's shoes. Doubtless, we should have wailed, "Lord, Lord, do something for me, quickly, Lord, get to it!" It is very easy to call upon God to do something for you in your extremity. It is not nearly so easy to ask God what you ought to do for yourself.

I sometimes wonder whether God might not have been apparently deaf to Paul's uproar had He not offered to do something for

himself, should God merely tell him what to do. There is a vast amount of wisdom, and practical religion in the old, familiar saying: "God does help them who help themselves!"

How beautiful Paul's attitude. He does not condemn God or blame Him for the situation in which he finds himself. Instead he falls upon God and asks God's counsel what he, Paul, ought to do to dig himself out of this very uncomfortable and humiliating situation. There is always hope for the man who is willing to take the initiative in digging himself out of the hole in which he finds himself.

Paul was a sensitive spirit. It must have been very difficult for him to come to himself and realize the man he was, over against the man he might have been. That was enough to discourage even a saint. Whittier was correct.

*"For of all sad words of tongue or pen  
The saddest are these: 'It might have been!'"*

With a flash Paul realized what he might have been. He was a man who realized the divine possibilities in human character. His later dealings with the human stuff out of which he built the first Christian churches proves that perfectly. Did Paul lament his wasted days, seek excuses for not attempting the magnificent task that was revealed to him in his blindness? Never. The glorious thing about Paul was that he had a desire to be "up and doing, with a heart for any fate." God needs men like that! After all, one of the greatest spiritual tragedies is moral inertia. Consider the oyster and the clam. They have no enthusiasms. They are the apotheosis of inertia. "What shall I do?" There is still hope for the man who wants to *do* something about it. The great trouble with the world is not that we do not know of its sins, that we do not realize that there are opportunities waiting on every hand, but that it is so much trouble to *do* anything about it. Many preachers know all-too-well how perfectly inert many of their most consecrated members are actually. Remember? Jesus said something about saying "Lord, Lord" and not *doing*. He had no time for people like that.

It would be well for us in our high moments of consecration, to look to our own hearts and in the bright blaze of divine holiness to fall down at the throne of Grace, hearts open, hands stretched in yearning supplication, asking prayerfully, thoughtfully, realizing the importance of every word of our utterance, "Lord, what shall I do?" And like Paul there shall come into our lives a commission and an aim that is large enough to be worthy of devoting our lives toward its accomplishment.

# LAST WILL AND TESTAMENT

W. GLENN ROBERTS

*John 17.*

THE seventeenth chapter of John's gospel, usually called the High Priestly Prayer, is concerned with the thoughts of Jesus on His last night on earth. It is also the nearest thing we have to a "last will and testament" of Jesus of Nazareth. All the riches which Jesus amassed on earth were spiritual riches, so we must expect a different treatment from that used in drawing up usual wills. His sole earthly wealth were the clothes on His back, and they were to become the spoil of His executioners a few hours later. But the fortune which He did control, and which was imperishable, He willed should be handed on to His disciples, and to those countless future followers who were to be reached by the extension of the gospel into unborn generations.

A hasty reading of the Prayer might suggest that Jesus was thinking overmuch of Himself. For instance, He prays, "Glorify thy son". "Glorify thou me with thine own glory which I had with thee before the world was". "All thine are mine, and I am glorified in them".

Here are two requests; first that Jesus might be glorified before His disciples; and second, that He might recover His pre-existence. But these are really not so much requests as they are descriptions of His assets. We must remember that in making a will, the testator must define his property. Those who assemble to hear the reading of a will do not think of the testator as being boastful as he lists his assets; they rather rejoice that he has amassed wealth for their use.

So Jesus sets forth the riches He has accumulated. There are two items. One is, the glory of the eternal God which has shown through Him. Every miracle He has ever wrought is the glory of God's power shining through Him; every precept He has ever uttered is of the glory of God's wisdom; every comforting word with which He has consoled human hearts is of the glory of God's love. Jesus insists that this glory is not of Himself, else He would be taking it out of the world with Him. It is the glory of God shining through the earthly tabernacle of flesh, and can therefore become the property of all men. Having earned this glory, as other men earn houses and bonds, He now declares as an asset to be bequeathed the glory of the eternal God.

"The glory which thou hast given me," He

prays, "I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." So we have as item one in the last will and testament of Jesus: It is the will of Jesus of Nazareth that His followers may inherit the glory of God which He Himself possessed, and that they and their converts forever might take the place of Jesus in keeping the power, the wisdom, and the love of God active among men.

The second item of property to be bequeathed is eternal life. It is doubtful if Jesus on earth thought of Himself as the personality of God incarnate; if He had, the Incarnation would have been faulty; He would never have suffered "in all points" as man does; His knowledge of Himself would have spared Him the fear and the loneliness of common men. But there are evidences of intuitive flashes when He was assured that He was sent forth from God, which must have been necessary to His full understanding of His mission. So He prays for the "glory which I had with thee before the world was". Perhaps this recollection of pre-existence was needed to assure mankind forever that the glory of life beyond the grave is such that man would aspire to it with great longing, instead of fearing it, if they could just have a glimpse of it.

And now in His last will and testament, He passes on to those who will accept it the eternal life which He Himself has earned. Without His own assurance of it, how could He face death? Oh, other men have faced death, to be sure. But facing death as heroes without confidence in immortality is one thing. Facing it as a criminal is another thing. And facing it as a criminal when one could avoid it, for the sake of an ideal which is ridiculed, and when one's closest friends betray, forsake, or at least doubt Him,—that is something which even Jesus could not have done without faith in eternal life.

Here was a priceless treasure which Jesus had carved out of His life on earth; would it be lost at His death, or could He pass it on to His beloved followers? Well, He tried, and we know how well He succeeded, for all over the world, these 2000 years later, millions



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of men are the happy legatees of His beneficence. He wrote into His will, "Father, thou hast given me power over all flesh, that I might give eternal life to as many as thou hast given me". And His calm claim of power to bequeath eternal life has been vindicated through the years.

But how is this power from God to be exercised? The gift cannot be passed on to men who will not receive it, or who are ignorant of it. So He makes a closer description of the property, that men might know how to possess it. "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent". Well, after all, how else could He describe it? We are dealing with spiritual gifts, not the tangible assets of worldly reckoning; gifts that must be apprehended by the spiritual, not physical, senses.

A few nights ago I saw three men, dirty and ragged, leaning against a wall and passing round a whiskey bottle. The glory of whiskey was shining through them; through their ragged clothes, their grimy, unshaven faces, their inability to stand erect, their loss of dignity and manly power; and passers-by knew them in their drinking of whiskey as chronic inebriates. Just so Jesus was known as the Son of God in the breaking of bread. But this is true of us all; it is in our unguarded moments that we are best known. The veneer

we put on fools most people for a while, but the real "we" shines through in the ordinary things of life. And Jesus so lived that in all He did the glory of God shone through Him; and men, beholding that glory in Christ Jesus, find God, whom to know is eternal life.

Finally, Jesus listed His beneficiaries. "I pray not for the world, but for them which thou hast given me", He said. He did not willingly leave out any man. His treasure, being inexhaustible, is sufficient for all comers; but, being spiritual, can be possessed only by those who press into the spiritual kingdom to take possession. No man can be forced to profit by the will of Jesus.

So ends the last will and testament of Jesus of Nazareth. He left for all mankind the imperishable treasure of eternal life and the glittering riches of the glory of God to shine through men in wisdom, power and love. All who hunger in the spirit may be His beneficiaries. Men have wasted their lives searching for the fabled hidden riches of the Pirate Captain Kidd along the Atlantic Seaboard. Here is far greater treasure. And when one's spiritual insight is so quickened through prayer and seeking in the spirit that he is ready to offer his whole life in the search for the treasure, then will he quickly learn how true is the Master's promise, "He that seeketh, findeth."

May the search be on in your soul, and may you be true to your divine legacy.

---

## COMMUNION SERMON

CLARENCE E. MACARTNEY

*"Be of good cheer, I have overcome the world." John 16:33.*

**L**AST words are remembered when other words are forgotten. The farewell address of Washington is treasured as the most notable of all his utterances. Here we have the farewell address of our Lord, spoken to His disciples on the same night on which He was betrayed, and after the celebration of the Lord's Supper. These are the last words of a last great address. "Be of good cheer, I have overcome the world." All wisdom, tenderness, grace, love, power, and majesty come to a climax in this final message.

At first it strikes you as a strange thing to say, "I have overcome the world." How could He say that when the world was

*Pittsburgh, Pa.*

about to win, apparently, one of its greatest victories? That night He would be betrayed, denied, forsaken by His disciples, delivered over to His enemies, and on the next day He was to die on a Cross. It looked like a dark victory for the world. Nevertheless, Jesus says calmly, confidently, "Be of good cheer I have overcome the world." He was speaking of His coming victory over death and sin on the Cross. The fate of the world, that is, human society as organized against God and without God, was sealed when Christ died on the Cross.

"In the world, ye shall have tribulation." Christ warns His disciples of the sufferings and tribulations which await them. He makes no effort to hide or disguise the difficult future. Because they were true to Him, they would have tribulation. It must have



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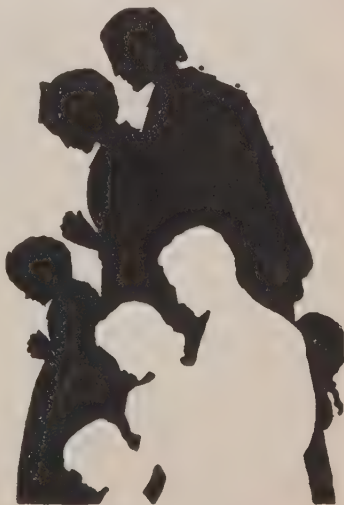
seemed dark to them that night with Christ betrayed, and still darker the next day when He was crucified. Yet they remembered the words of their Master, "Be of good cheer, I have overcome the world."

There is no doubt about the tribulations and trials. First of all, there are those which belong to human nature and are common to man as man, for man is born to trouble as the sparks fly upward. These tribulations come to men irrespective of their Christian faith or lack of it. He causeth His rain to descend upon the just and the unjust, and tribulations come to believer and unbeliever alike. But in the midst of these trials the Christian has a great theory. He has the hope that all these things are for his good. He believes that there is another order of life beside this visible order. These things which trouble him only serve to elevate his thoughts and set his affections on the things eternal.

But more definitely, there are the tribulations which belong to a Christian as a Christian. "If any man suffer as a Christian," said St. Peter. It was of these tribulations, the trials that come to a man as a godly Christian man of which our Lord undoubtedly was speaking when He said to the disciples, "In

the world ye shall have tribulation."

This raises the question as to whether or not our Christian profession is such as to cause us any tribulation. But someone says, "Tribulation? I thought our Christian faith was to enable us to get rid of tribulation,



to avoid the troubles and storms of life." By no means, for in a sense it adds to the tribulations of life. But in the midst of these tribulations the Christian who is truly united to Christ is unmoved and unconquered.

A man in a dream once saw himself in a glass cage surrounded by furious foes who sought with all manner of weapons to destroy him. But their weapons could not penetrate the wall of glass, and he looked down serenely upon their rage. Something like that Christ meant when He said, "These things I have spoken unto you that in Me ye might have peace. In the world ye shall have tribulation. But be of good cheer, I have overcome the world."

There are the tribulations, too, which assail a Christian in the form of temptations. With no Christ confessed, and no standards exalted, with nothing regarded as essentially right or wrong, a man has no struggle with temptation. But when he takes Christ as an Example and a Master, then he has a battle on his hands, for the world immediately contests a man's right to this title. When we think of this, who would not have godly fear? Who would not feel his need to watch and to pray lest he enter into temptation, and lest in a moment, as many, alas, have done, he throw away his birthright? But in the midst of this struggle, the struggle with temptation that we know today, and the unknown struggle of tomorrow, Christ tells us to be of good cheer. The enemy who attacks us has been overcome. He has already been conquered, and fights in chains.

Count on this, that God Who is faithful will not suffer you to be tempted above that you are able, but with the temptation will provide a way of escape that ye may be able to bear it. Even should we fail and fall, there is the promise of deliverance and of victory. Christ warned Peter, and yet assured him, that in the end he would conquer. "Satan hath desired to have thee that he may sift thee as wheat. But I have prayed for thee that thy faith fail not." That promise of Christ, "Be of good cheer, I have overcome the world," applies to every tribulation and to every possible situation in life, even to this last and darkest situation, when temptation has overcome the soul, and it has consented to sin. To the penitent and believing sinner, the Lord Jesus Christ, by the authority of His Divine Person, and by the authority and power of His death on the Cross and His Resurrection from the dead, declares, "Be of good cheer, I have overcome the world."

All that Christ spoke and all that He did was that you and I in the midst of the world's tribulations might have peace, and in the midst of the world's battles we might have victory. When the children of Israel were on the march through the wilderness, they came to Marah, where there was a well. But the waters were so bitter that they could not drink them and the people murmured against Moses, saying, What shall we drink? Then the Lord showed Moses a tree, and when he had cast its branches into the waters, the waters were made sweet. That is a parable of the Christian's life and the Christian's faith. On the long journey and pilgrimage towards our promised land, we come to bitter waters. But we have a tree which, when thrust into those waters, makes them sweet. That tree is the Cross upon which our Lord died. Beholding Him today on that Cross offered up for our sins, we hear His words of triumph and of comfort, "Be of good cheer, I have overcome the world."

## LIFE'S BUILDING

A. PERRY PARK

*"God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."*—John 3:16.

VERY frequently there appears the advertisement of a large steel corporation. It is a picture of a building in the course of erection and the steel framework is very prominent. The idea which the advertisement is intended to convey is that the steel framework of the building is so important because on it depends much of its strength and durability. Stability in life also depends upon a steel framework, and that framework is made up of deep convictions upon which we can build. My text provides such deep convictions and these can form the framework of that philosophy of life without which no one can have a vigorous religious life.

### *A God who Loves*

I. "God so loved the world." Scientists tell us that so far as they can tell this earth of ours is the result of a great accident. Our sun, a great mass of hot gaseous substance, boiled over and part of what boiled over detached itself from the sun and when cool became habitable and is known as the earth.



The other planets are of the same nature. Now that is the scientific explanation, but great scientists like Eddington and Jeans say quite definitely that they know perfectly well that that doesn't explain the world. Our earth, with all its wonderful life and thought and love and sacrifice, cannot be explained by calling it an accident. Science cannot go beyond that explanation; but scientists, just because they are men, have to do so—and scientists like those I have quoted would say that behind the world there is a Plan, and behind the Plan a Planner. And yet even that is not enough: for it is only the man who views life in a detached way who cannot see something deeper and more human in life than that. Here's what a poet has to say about it:—

The longer I live and the more I see  
Of the struggle of souls towards the heights above,  
The more this truth comes home to me  
That the universe rests on the shoulders of love,  
A love so limitless, deep and broad,  
That men have renamed it and called it God.

That's why one can go, to a poor woman suffering with T. B., and tell her about the flowers and the birds and the hills and quote: "Your Heavenly Father knoweth the things ye have need of." That's why St. Paul could assert with absolute confidence: "All things work together for good to them that love Him." This love of God is not something which has just been added as a kind of after-thought, as a cook adds icing to a cake, but it belongs to the very nature of the universe. "A love so limitless, deep and broad, That men have renamed it and called it God." God so loved the world. That's the first pillar of my framework; for when I know that God loves the world and me and you and all the rest of us—then I know that I live and work in that kind of atmosphere where fine things grow and mature; and that my efforts made through faith and hope will bring forth fruit, and that that fruit will not be sour wild grapes, but the kind of fruit which satisfies.

#### *A Christ Who Saves*

II. "He gave His only Begotten Son." The Book of John asserts that Jesus is not only a magnificent specimen of manhood, but that He was sent here by God for an unique work and that God was present in His person and in His work in a different way than He is present in all of us.

In the first place: He was the Great Example. He lived His life here as the ideal man would do. Read over the gospels and you will not find the weak kind of person which some of us think of, but you will find a tremendously strong man—gentle and kind, but at



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the same time strenuous and stern with Himself and all others. You find Him healing the sick, turning weaklings into strong men; you will find Him facing evil-minded and selfish men and demanding a change of heart. You find in Him all the virtues usually thought of as Christian: kindness, gentleness, peace, the spirit of forgiveness; but you also find strength of character which dares to face abuses and denounce them. You have all the vision and zeal and sacrifice of the great Reformer and all the strength and force of the great Crusader. He has ability to go to the heart of every problem and put His finger on the weakness; and the strength of character to put it right. So great is He in this that Bernard Shaw said: "I am not a Christian any more than Pilate was . . . But I am ready to admit, after studying the world of human misery for sixty years, that I see no way out of the world's troubles but the way Jesus would have found, had He undertaken the work of a modern practical statesman." I can feel that that Life is a challenge to me to live more nobly, and more truly sacrificial than I could have done without Him.

I can also feel, as His followers did, that His life was in a real sense a sample of what God really is. That is why Paul and Peter and the rest speak of God as "the Father of our Lord Jesus Christ;" for God to them was not some vague abstraction—He could not be after knowing Jesus—but Jesus was a window through whom God could be seen. His example is another pillar in the framework of my life. Jesus did not live a long life and die full of years and good works. He died the violent death of a criminal—though He was God's good man. That's a stumbling-block to many people; but the early Christians made that death another pillar in the framework of their thinking—for they said that in that death God and man came together as never before, and they talked of the Atonement which gave forgiveness of sins to mankind. You and I know what it is to sin: we know what it is to have our lives spoiled because of that thing; through the death of Jesus and His resurrection we can know what it is to have those sins taken away; and the power of God can give us a clean start.

But that is not all. He left the earth: and the Creed says He is seated at the right hand of God—making intercession for us. Now what in the world does that mean? Just this very simple thing. Wherever Jesus went He

brought power and life and victory to men and women. Then comes death, and that effect is over. Ah! yes, but not in the case of Jesus: for the very heart of the gospel is that though we can't see Him now He is able to do for men now just what He did then. Peter knew Him as a Friend in a way I cannot because he saw Him with his eyes: Paul knew Him as a Friend, but only in the same way that I can because he didn't meet Him in the flesh; but that friendship was a wonderful pillar of strength to St. Paul, as it can be to me. It is another part of the framework of my life.

### *A Life that is Eternal*

III. "That whosoever believeth on Him should not perish but have everlasting life." If a number of the finest species of pigeons were taken off to an uninhabited island and left for years, the result would be that the pigeons in that island would lose all their fancy breeds and again be simply the common blue pigeon. If a rose-garden which contained all the fancy kinds of roses was neglected for a long time, all the fine roses would disappear and the result would simply be the primitive dog-rose. There is something in all life which tends to revert to type—to deteriorate. It is that very thing that God sought to avert by giving His Son; and we can believe that He made possible for us a power which prevents that deterioration. Jesus spoke much of Eternal Life: to Him it was a quality of life—something so fine and invigorating that it could never be destroyed. For Him and for us that Eternal Life could start right away at any time we desire it, and it would preserve all that is noblest in us and destroy all that is worst. But that's not all. Death keeps coming in and spoiling things: it seems to break up every thing that is lovely. Ah! no, says the Christian: death cannot destroy life; it can only change the scene of its activities to a nobler and more satisfying realm—where ideals can be realized.

So we have a magnificent frame-work for life in that text: God so loved the world. "A love so limitless, deep and broad, that men have renamed it and called it God." I can trust life, because I know that God is the Father of Jesus and knows the things we need. He gave His Only-begotten Son, to be my Example and my Inspiration, to win my freedom by His death, and to be my Master and Friend for ever. That we should have everlasting life, now and forever more.

—*The Christian World Pulpit.*



# JUNIOR PULPIT

J. J. SESSLER, Ph.D.

## Using Our Talents

**A** FATHER set his three sons a good example. Each Sunday he went to Sunday School and Church with them. He sent them to a good school so that they would get the best education.

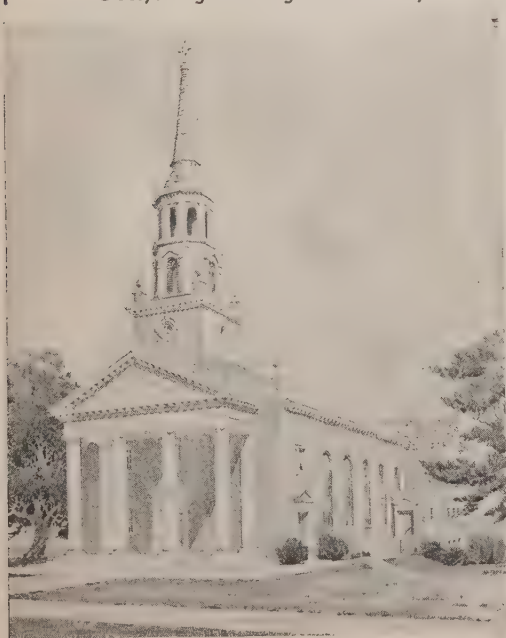
When the father had to go away on a long trip he gave a violin to the first son for he was inclined to be musical. To the second son he gave a typewriter because he had some skill in writing stories. He bought a good set of tools for the third son for he had ability to make things with his hands. After some time they received a letter telling of his safe arrival on the other side of the ocean. In the following days the father sent many letters in which he wrote about his travels and the many sights of interest he saw. In all the letters that the father wrote he referred to the violin, the typewriter and the tools which he had given to his sons. He hoped that they would put them to good use.

At the end of a long year the father returned. He was warmly greeted by his wait-

ing family. That same day a letter arrived informing the first son who had received the violin that he had been chosen to play in the orchestra. The father was very happy to hear this good news. As the father walked into the living room he saw a magazine lying on the table, one which he had never seen before. He picked it up and to his amazement he found in it a story written by his second son who had received the typewriter. The father was overjoyed at all this good news. That night before going to bed he went to the basement to regulate the furnace. He was very unhappy to find the good tools which he had given to his third son scattered over the entire basement floor, some of them broken. He could not believe his own eyes. Quickly he walked over to the tool bench in hopes of finding something his third son had made but there was nothing. The father was greatly disappointed.

All three sons had the ability to do something very well. The first and second sons made good use of the gifts the father had given them. The third son had just as much ability as the other two and had received just as valuable a gift from his father. But he did not use his ability and did nothing with

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the gift he had received.

God has given everyone of us gifts and abilities. He is waiting to see how well we use them. With these gifts and abilities we have received from God we can make ourselves better girls and boys, better women and men. God is disappointed in all those who do not use the gifts and abilities He has given them to improve themselves and help others.

### The Climbing Vine

UPON a rocky mountainside stood a big oak tree all alone on nothing but rock. When a hard wind blew, the big tree swayed and cracked, and the people in the valley watched it struggle with the storm. After each storm it would again lift its branches proudly to the sky. It stood so firmly because the tree had sent its main root down into the rock and as the root grew bigger it had cracked the rock wide open until it was many feet deep.

The winds came and blew many kinds of seed into this deep crack in the rock. Seeds of flowers, grass and trees found their way into it and dropped down deep to the bottom. One day a bird sat in the oak tree with a wild grape in his beak which he had plucked from a distant vine. The bird dropped a grape seed which fell to the bottom of the deep crack. There the grape seed found itself in a dark, chilly place. There seemed to be no way of ever getting out. The other seeds that had blown in there were trying to grow, but most of them died.

"O," said the other seeds to the grape seed, "we have tried so hard to live down here; but it is impossible to live long in a place like this; we get no sun and besides that it is always gloomy down here. And what is still worse, the big oak drinks all the water and there is very little left for us. There is no escape from this place."

The grape seed was very much discouraged when it saw dying seeds everywhere. But silently it went to work; it sent out a little root into some wet ground. After many days a little vine appeared. It is the nature of a vine to want to climb up and to send out little tendrils to hold fast to the steepest wall. Day after day it looked up to the daylight through the deep crack, and each day for a short time it saw the sun. It kept climbing and sending out new tendrils that clung to the wall. One day the vine peeped over the edge of the crack and felt the warm rays of the sun. The vine was happy to be alive. It climbed up the trunk of the oak and along its branches. It

grew to be a sturdy vine, and birds came to eat its fruit.

In life we often get into hard and difficult places like those seeds did in the bottom of the deep crack. Our whole aim must be to get out. All the seeds in the bottom of the crevice said to the grape seed, "There is no way of getting out of here." That is what many people say when they have troubles, and things go hard.

But that is not what the grape seed said when it found itself at the bottom. The grape vine wants to climb, and that is why it is able to climb out of a hole. It keeps its face toward the sun. If we keep our faces turned upward to God we can climb out of very hard places. God especially helps those who need and want help. Hoping that you can and will be someone better than you now are will give you the courage to keep struggling upward. Love, trust and hope are like the tendrils on the vine; with these we can climb out of any hard place.

### The Moving Bridge

#### *Unseen Powers Are the Strongest*

In the Green Mountains of Vermont, over a gurgling mountain-stream, stands a new bridge of cement and steel. This new bridge does something which the old bridge could not do.

The old bridge was a Covered Bridge made entirely of wood. It had a roof just like a house or barn, and when seen from a distance it looked very much like one.

This stream flows through a deep valley and in the summer the shallow water flows around and between the big boulders that lie in the river bed. Although this small river looks so innocent and harmless most of the year, there are times when it becomes a raging torrent which is very powerful. In the fall of 1938 unusually heavy rains raised the water in the river so high that it overflowed its banks and flooded the entire valley. Many people living in the valley had to go to higher ground for the water was coming through the doors of their houses. Much damage was done and many bridges including the old Covered Bridge were washed out.

A new bridge of cement and steel was built to replace the old Covered Bridge. In the cool of the evening when the sun has sunk behind the mountains this bridge can make a strange dull sound which can be heard at



various intervals in the quiet valley for at least a quarter of a mile. These mysterious noises were not heard in the valley in the days of the old Covered Bridge.

How can a bridge of cement and steel make a sound? The steel in the new bridge actually moves, and when it does with all the tons and tons of weight resting on it, it makes a quick dull sound. What makes this very heavy structure of steel move? Does it move by itself? No, something moves all that weight. What is strong enough to move a heavy bridge that has its foundation deep in the ground? There is no tractor strong enough to move it. The bridge is made to move by something that does not make a noise like a tractor; in fact, it is quieter than a mouse, you cannot hear it at all. The quiet sun in the sky moves that bridge. How? The sun has no hands, it has no rope that can be tied to the bridge. It not only makes no noise in moving all that steel, but you cannot even see the power by which it does that heavy work. Not only does the sun move this bridge but all other bridges of steel on which it shines.

How does the sun do it? During the day it shines on the bridge and makes the steel expand. Then after the sun has set and it begins to get cool the steel contracts. The contracting steel springs back into place with a quick, dull sound. As it gets cooler in the evening the steel contracts more and more and at various intervals the sound is heard.

The most powerful things in this world we cannot see. Can we see Love? Yet love is strong enough to get anything done. Hope is something else which we cannot see. And yet, we should be useless and worthless if we had no hope. We hope that tomorrow we shall do better than today; we hope to make good citizens and Christian people of ourselves. We hope to do something useful in this world, to have many friends and to have a home of our own. We hope for the best. Without this hope we could not do much. Yet we cannot see hope any more than we can see love. The things we cannot see are the strongest.

We cannot see God. Is there anything stronger than God? God made this world, the sun, moon and stars. Our world is big, the stars which look so small to us are still larger. God made them all. Only God can grow a big tree or a small flower. Yet we cannot see Him do it. He does all this without any noise. Yes, the most powerful things in this world we cannot see.

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# ILLUSTRATIONS

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## I Shall Be Thankful

Col. 3:15. "*And be ye thankful.*"

There are many things for which I shall give special thanks on this forthcoming Thanksgiving Day.

I am thankful that my husband and my son are well and happy, and that I have their love.

I am thankful that I am an American—that I live in a country where men and women may speak their minds, and disagree, and still be free; where men and women may worship as they choose, and not be questioned for it; where books are made to be read and preserved, not censored and burned; where children are born to live according to the light God gives them, and to grow to the estates to which their several talents entitle them in a land of free enterprise.

I am thankful that never in the history of the world has a dictatorship survived; that never has a subjugated nation remained for long in bondage.

I am thankful that I live in a country where on the first Wednesday that follows the first Tuesday in November, political differences will be forgotten and a united people will stand fervently behind their President-Elect, be he Republican or Democrat, ready to labor hard and labor long in the interest of the one nation on earth which still guarantees to us as human beings the simple, decent rights that God must have intended human beings to enjoy.—Mrs. Wendell Willkie—November, 1940.

## Thanksgiving: Woman's Work

II Kings 6:26. "*There cried a woman unto him, saying, Help.*"

At this Thanksgiving season it is well to observe that only for a journalist, Sarah J. Hale, editor of Godey's Lady's Book, would the occasion be observed at all. She succeeded in exerting through the columns of her periodical sufficient influence to have President Lincoln re-establish the observance after Presidents since Thomas Jefferson had seen fit to ignore it.—G. Harris Danzberger, Scarsdale, N. Y. —*The New York Times*.

## Think What That Means

John 15:15. "*But I have called you friends.*"

A short while ago I went to see my friend,

John White, in Kingsmead Close, who is seriously ill, and asked him, "What kind of a night have you had, John?"

"I am afraid", he answered, with a tired look, "I had a good deal of pain." Then his face lighted up, and with awe and reverence in his voice he added these words, "But while I was lying awake, Charlie, I had a wonderful time; for I kept on thinking over and over that great promise of our Lord, where he says, 'I have called you friends.' Just think of it!"—his voice broke down as he went on, "even if he had called us his servants, that would be much more than we deserve. But he has called us friends. Only think what that means—to be called a friend by Him!"—C. F. Andrews in "*Christ in the Silence.*"

## Faith, Hope and Love in a Picture

I. Cor. 13:13. "*Faith and hope and love last on, these three.*"

If I could paint, and tried to illustrate the trinity of Faith, Hope, and Love, I could paint Faith as a strong man, serene, quiet, confident, ready for hardships and sacrifice. I should paint love as a tender woman with strong character in the eyes and mouth, ready to suffer and endure. I should paint Hope as their child, vigorous, buoyant, straining toward the future, smiling. And around all three figures I should have a vivid blue light or some other symbol that implied that all lived fully only in God.—From Leslie D. Weatherhead in "*This Is the Victory.*"

## Through the Tunnel

I Cor. 13:12. "*For now we see through a glass, darkly; but then face to face.*"

We should cultivate the power of seeing plain things in a kind of sunlight of surprise; the power of jumping at the sight of a bird as if at a winged bullet; the power of being brought to a standstill by a tree as by the gesture of some gigantic hand.

I know of no better exercise in this art of wonder, which is the beginning of the praise of God, than to travel in a train through a tunnel. At last, after a long stretch of darkness, the wall will suddenly break in two, and give a glimpse of the land of the living. It may be a chasm of daylight showing a bright and busy street. It may be a flash of light on a lonely road, with a solitary figure plodding across the vast countryside. Sometimes



he darkness is broken by the lighted windows of a house, and for an instant we look deep into chamber within chamber of a glowing human home.

That is the way in which objects ought to be seen: separate, illuminated, and above all, contrasted against blank night or bare walls; as indeed these living creations do stand eternally contrasted with the colorless chaos out of which they came—*The Reader's Digest*; G. K. Chesterton, *The Colored Lands* (Sheed & Ward).

Thanks: Clothing Appreciated

Matt. 25:36. "Naked, and ye clothed me."

I have been working in several rest centers since last October and in each I have found proof of the thoughtful generosity of the American public, as shown in the splendid consignments of clothing and other comforts sent by the American Red Cross. It means a great deal to the people who come in from their shattered homes, some in night clothes only, some with their garments torn to pieces by the blast, some with every stitch of clothing riddled with dust and grit from ruined buildings, that we should be able to give them immediately new and warm clothes.—A note to the N. Y. Times from Olive E. Fryke, London.

Quakers, America!

II Chron. 10:7. "If thou be kind to this people."

The chief of the Polish Refugees (after returning to their country) sent a letter to America for help. This is what he put on the envelope: "Quakers, America!" That is all. It came to our office. He asked if we could send over a unit to reorganize their agriculture. (This was after the first World War.) We picked out tractor-men from Western farms and sent a body of workers over to run the tractors and plough the fields to start the peasants off.

Then came an outbreak of typhus fever, and the English and American Quakers formed an anti-typhus unit. When one of the beloved Quaker women of this unit died of the fever the Polish Roman Catholics, who had learned to love her, wanted to have her buried in the sacred ground of the cemetery, but as she had not been baptized the priest decided that this was impossible. They therefore did the next best thing. They dug her grave just outside the fence, and in the night somebody out of love took down the fence and bulged it out

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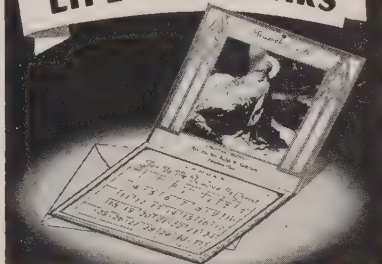
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around her grave.—*Rufus M. Jones in The Atlantic Monthly, March, 1940.*

### Clara Barton's Experience

*I Cor. 13:5. "Love makes no parade, gives itself no airs" (Moffatt).*

One day a friend asked Clara Barton about her first experiences as an army nurse, and said: "You had done no nursing then, you were frail and unused to the sight of suffering. How could you bear all that you had to see on the battle-field and in the hospital?"

"By forgetting myself utterly," was the brave answer, quietly given. "That is the only way. You must never so much as think whether you like it or not, whether it is bearable or not; you must never think of anything except the need and how to meet it. Then God gives the strength, and the thing that seemed impossible is done."

### National Greatness and Individual Godliness

*Prov. 14:34. "Integrity exalts a nation" (Moffat).*

It is pleasant to report recent incidents in Congress which indicate a growing conviction on the part of our Federal law-makers that national greatness cannot be preserved without individual godliness. For example the other day Representative George H. Bender of Ohio extended his remarks in the *Congressional Record* to include a sermon by Dr. Harry Emerson Fosdick, entitled, "Dare We Break the Vicious Circle of Fighting Evil with Evil?" To see the pulpit wheeled into our legislative halls through the postern of the press, and thus permit the voice of the prophet to be heard amid the bickerings of politicians is assuring.—*Jacob S. Payton in The Christian Advocate, July 20, 1939.*

### Korean Saw the Dog Give Thanks

*Neh. 12:31. "Gave thanks."*

A pleasant story is related by Dr. Stuart Nye Hutchinson concerning a friend of his who spent a long time in Korea as a missionary. Years ago a Korean was converted and became one of the finest Christians in the province. The story, as told in "The Voice Within Us" (Fleming H. Revell Company)—runs as follows:

"One day the missionary said to the Korean, 'Was it something you heard in my preaching that led you to be a Christian?' 'No,' replied the man, 'it was your dog.'

"What do you mean?" said Mr. Bruen.

"Why I saw your dog return thanks to God before he ate.' And then the missionary understood.

"He had a hunting dog named Mark, and he had taught him to lie down with his head between his paws and remain perfectly quiet when he heard his master say 'charge.' This native Korean had seen the missionary and his family bow their heads and give thanks before they ate their food, and then he looked down and saw the dog on the floor with his head between his paws. He said to himself, 'If that dog returns thanks to God, then surely I ought to, and the best way I can do it is by becoming a Christian.' And he did."

Very rightly does Dr. Hutchinson emphasize the point that the gift of ourselves to God is the noblest way in which we can express our thanks for all that God does for us.

### The Things that Matter

*Phil. 4:8 "Keep in mind . . . whatever is worthy" (Moffatt).*

We cannot climb an ivory tower and cultivate our souls in indifference to the dark tumult which rises on every side. But we can build in a democracy, in peace, a kind of life that shall seem to all men desirable, and which, whatever the fate of liberty and men's hopes elsewhere, shall not be forgotten.

A factory humming with productive activity, a tired father going home to a family which welcomes him, a mother singing her baby to sleep, two lovers walking into the sunset, the smoke of a wood fire, the odor of good cooking, a craftsman doing his work in love of his materials, the friendly face swimming out of the crowd, the light falling slantwise past the glowing cornices of great buildings, love and work and sacrifice and play—these are the things that matter.—*From an editorial in The New York Times.*

### Mrs. Woodring's Dress

*Psa. 147:20. "He hath not dealt so with any nation."*

Not so long ago Mrs. Harry Woodring and her children accompanied former Secretary of War Woodring back to Kansas. For nearly eight years they had been prominent members of the president's official family at Washington.

This week Mrs. Woodring entered a little girl's white dress trimmed in blue in the textile department of the 60th annual Kansas Free Fair at Topeka.

And Mrs. Woodring walked out with second



prize in the class in which the dress had been entered in competition.

America is still a nice place. The great can come back home again after their work is completed and become just folks again, and a secretary's wife can enter a little dress at the state fair and win a second place.

Thank the Lord the judges aren't scared the secret police will arrest them in their beds that night for not giving her the blue ribbon!  
*Kansas City Kansan*

**Wreckage a Monument to Bomb and Bullet**  
*Job 34:25. "He overturneth them in the night."*

When Sir Christopher Wren had finished St. Paul's Cathedral in London, they carved his memorial on a marble plaque and set it in the wall. "If you wish to see his monument," they wrote, "look about you." Now that plaque lies beneath the tumbled ruins of that grand house of worship. The workers who clear away the wreckage will find the plaque, but the wreckage itself is now a monument to another man whose tools are not hammer and chisel, but bomb and bullet.—  
*From a daily newspaper.*

**Gratitude**  
*Matt. 11:25. "I Thank thee, O Father."*  
I walked among my roses late in June,

Each petal decked with jeweled drops of rain;

Their hearts of gold were lifted to commune  
With God, and whisper softly their refrain,  
We thank thee, Lord!

The orioles out in the apple-tree,  
With baby birds so safe within their nest,  
Each summer day were happy as could be,  
And songs of praise poured from each tiny breast,

To thank thee, Lord!  
The growing corn with stalks so lush and green;

The shimmering gold in fields of ripening wheat;

The apple-orchard with its ruddy sheen;  
All lifted their whispered praise in accent sweet,  
To thank thee, Lord.

Should I begrudge one day of thankfulness,  
When all God's world is grateful for his care?

For harvests rich, for home and happiness,  
And for the faith that comes from answered prayer,

I thank thee, Lord!

—By Gertrude M. Robinson,  
*The Church School Journal.*



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**Unmorality**

Rom. 3:16. "Ruin and wretchedness mark their paths."

Matt. 5:13. "But if salt loses its strength?"

Matt. 4:17. "Repent!"

All of our acts and attitudes are either moral, immoral, un-moral or non-moral and, in far too many cases, decidedly de-moral. These mores are not merely a matter of syntax, but of morality and character. From the beginning, man has steadily developed a series of controls (social and religious). These have prevented him from murdering, robbing and defiling personality—the grosser moralities, we'll say. But has he displayed equal skill in controlling his un-moralities? What of his thoughts, feelings and unconscious habits? The great problem confronting Christians today is how to overcome unmoral thinking, feeling and acting. For how can we have an enlightened democracy with social culture and free activities if we, through ignorance and indolence, simply "follow the crowd" and ape its snap-shot judgments? Or doth social custom make cowards of us all? In the sight of God, a non-morality stands equally condemned with immorality. It is psychologically impossible to sow unmoral thoughts of pride, passion and prejudice and reap moral conduct. Man is responsible for his thoughts, feelings as well as his external conduct. The old maxim "be good and you will be lonesome" is only a half-truth; if not, more of us would be de-luded into unmorality.

**Casuistry or Social Facts**

Mark 7:21. "From inside, from men's hearts, that designs of evil come."

Eph. 4:29. "No bad word must ever pass your lips."

I Cor. 13:1. "I will show you a far better way."

We still believe that more individuals are moral-minded than immoral or un-moral, but this in no wise concedes that there is not a vast amount of un-moral thinking and doing. Paul was a good social psychologist in his teaching and missionary activities. He tells us to "prove all things" even as metal is tested in an acid bath (the Greek word *dokimazo* implies just that). It is only when we test, prove and examine "all things" that we can "hold fast that which is good." Paul in Ephes. 5:11 cautions believers: "have nothing to do

with the profitless doings of the darkness: expose them instead." Evidently it was a ticklish job, "degrading even to mention their secret practises, yet when anything is exposed by the light, it is made visible and anything that is made visible is *light*." Why not then throw the rays of spiritual visibility upon a few of our un-social and un-moral practices? How often we proclaim "toleration" but with the spirit and methods of intoleration. We freely indulge in "either" or "finality and damnation judgments and brand it "Christian thinking." We simply dote on our pride and "holier-than-thou" obsessions. We resort to the scapegoat and "Wolf, wolf" cries of alarm, as an escape-device for our sins. We minimize greater good and magnify lesser ills. We trill "Vox Populi's" and "Deus Vult's" with little concern or knowledge of God or people. We substitute and mistake streamlined political and economic theories for the dynamics of a spiritual democracy. We "stop" for breath. How moved and sincere we all were when we said, "It must never occur again," and then how quickly we forgot all about it in a convenient right-about-face "circumstantial" morality. We vilify accredited institutions and individuals when they disagree with us. We freely drift into Scylla and Charybdis dilemmas and expect God to perform some special miracle to get us out of the jam. We ignore our past sins in convenient "Oh, yeah's," and non-committal "Oh, forget it's." Perhaps you have escaped this "we" indictment. As Christians you do not "practice" un-moral and "profitless doings." You are concerned with the "higher endowments." Congratulations!

**Human Relations**

I Cor. 16:20. "All the brothers send you Christian greetings."

Human relations are Christian relations, or should be. The new immigrant is not so much a problem in himself as the fact that he is beset with surrounding problems, both old and new. He must effect social adjustment to new language, new methods of thought, new habits and customs and to new kinds of work, peculiar to the New Country. Too often, we dub him and his family "a case-study." In the factory we give him a nickname and identify him with a brass check numbered "255" perhaps. Although helping to build up our dividends for us, we often have said to our conscience, "We'll let him live on the other side of the railroad track. He should be thankful that it is but a shack." As owners or manip-

ulators in real-estate we have been more concerned with rentals, leases and income—than with the kind of business operated therein. When we say “we,”—we do not refer to social-minded and kingdom-motivated Christians, however. With one-third of our population in the “new-immigrant” groups, both the old and new stock must “hang together” or be “hanged separately.” A good sociological study of the immigrant may be found in Louis Adamic’s book, “From Many Lands.” There is an old Slovenian character, Oche Tone. Now Oche or Anton, as he was often called, has a daughter Rose, who contemplates marriage and a trip abroad to Carniola, a Slovenian province in Austria. “Give them five or ten dollars,” said Anton’s wife, “let them give it to the old parish priest there and say a few Masses for the old folks who died since we left for America.” Anton agreed to “think it over.” In a few days, however, he decided not to send the money. Said he, “If they are in Heaven, they are all right. If in Hell, a Mass or two won’t help them, and, if in Purgatory, let them wait a while—that’s what Purgatory is for.” The writer, Adamic, concludes, “Anton’s not so stingy, but does not believe in throwing money away.” The problem of the immigrant demands knowledge, understanding, and tenderness. He comes from a broken, terror-stricken land. He, with others, is probably the victim of misleadership. He should be met better than fifty-fifty. We can learn much from each other.

#### Christian Efficiency

*II Tim. 2:15. “Do your best to win God’s approval.”*

Successful and victorious living depends largely upon workable and reasonable life-patterns. We cite a few. 1. Unless you desire to be slaves, rather than masters—never permit yourself to be imprisoned in the details of your task. And this applies equally to the “saving” of souls as well as pennies. Life is strewn with the wreckage of “bark-bound” personalities in both religious and secular work. These are they who devote much time and energy in formulating little plans and little patterns (mostly introspective and socially unattached) and who suddenly “crack up” when confronted with the necessity of greater plans and patterns. Dead to the wind and blind to the stars and moon, we say. A hobby may save you for a time, but it will damn you in the end, when allowed to be your master. Efficiency in Christian service demands information, reformation and transformation. A Chris-

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tian must continually introspect, retrospect and prospect in order to escape moral hideboundness. In a world of "crisis" the plans of the Kingdom of God call for long-range, rather than short-range outlook and planning. 2. We should distinguish between those things that are outside of our control and those things that are within. In so doing, we shall not suffer defeat in assuming that we are super-individuals and can conquer the impossible. We must leave some things for God, Himself, to solve. When I do my best, I fulfill one-half of my obligation to society. It must assume the other half. With Providence, I can do all things—without God, I shall fail.

## Ideas and Ideals

*I Cor. 15:51. "I will tell you a secret."*

*Rom. 14:7. "None of us lives only to himself."*

*I Cor. 13:24. "There is no clash in the body."*

From whence do we secure our ideas? Man is a social being. He could not live in a vacuum, however much he desired it. A hermit owes his intellectual and nervous system, even his tools, to others. In a very large sense, the individual is dependent upon society for his "knowing, feeling and willing" impulses. God

originally gave to man this marvelous machinery. But man himself is responsible for the use which he makes of it. Man cannot depend upon some so-called "social brain" outside of himself. For a long time, man has debated the supremacy of heredity, education or environment. But who really knows? It is likely that all three fuse into one main stream. Man is very susceptible to impressions, good or bad. He is—whether consciously or unconsciously—a victim, even a galley-slave, to Custom and Imitation. The individual is simply one of a number of other individuals forming an interlocking directorate connected to each other and which we call Society. The social impact of the home and family; the school and education; the church and religion; the state and government; our work and industry; our recreations and use of leisure time—all these and more shape "individual opinions." How necessary then that all of these social forces be kept up-to-standard! Religion will greatly aid here. For it helps to create values; it sustains man's faith and hopes; it makes for tolerance in a world of intolerance; it places the spotlight upon political chicanery and all others forms. And it really does aid one in unmasking camouflaged propaganda. And that's a real contribution today.

# WEEKLY PRAYER SERVICE

## I. God's Defense Program

*Invocation.*

*Hymn: "Forward Through The Ages."*

*Scripture: Psalm 23.*

*Hymn: "Faith of Our Fathers."*

*Address: "Thou preparest a table before me in the presence of mine enemies." Psalm 23:5.*

"In the text we see a man fleeing from his enemies, with no apparent chance for escape, until he sees an Arab tent a distance away. He knows if he can touch the rope of the tent, he is safe, as he will be under the protection of the Arab host—a guest before whom will be spread food and drink, and no enemy dare touch him.

"That is what God in His mercy is doing for every one of us, in reality, today, but the program for this has been in preparation since the beginning of time. Our Pilgrim fathers recognized this and knelt to say prayers of thanksgiving to God for this defense against the enemy of hunger, slavery, and defeat. In thinking of our harvest seasons, and our gratitude to God for his care and goodness, we overlook the greatest of all harvests—that of Godlike character, the privilege of worshipping openly, our homes for the training of children according to the mode of thought we have based upon our interpretation of God's word. At this time of year, we bask in the beauty of fall colorings, while few know how long the preparation for this has been in progress—

beauty that did not come at once, but through a slow process of continuous gathering of loveliness in the light of the sun and the touch of dew. We learn to walk in His Way through constant companionship with Christ in thought and word and deed. We gather loveliness from Gods love.

*Hymn: "Lord God of Hosts."*

*Prayer: (Especially for grace to walk in His way. name specific blessings for each person present).*

*Hymn: "O Beautiful for Spacious Skies."*

*Benediction.*

## II. Heroes Around Us

*Invocation: Psalm 129.*

*Hymn: "Oh God, our Help in Ages Past."*

*Scriptures: Matt. 12:1-21.*

*Hymn: "Come Thou Almighty King."*

*Meditation: "A bruised reed shall he not break." Matt. 12:20.*

"Stories of heroism are our daily diet in these days of world upheaval, but companionship with humans forces us to realize that not all are brave and heroic, according to the world's standards, mayhap we are not brave ourselves. Companionship with Christ focuses our minds on the great compassion He had for all who had

been hurt, who wavered, who trembled in fear, who swore falsely in order to protect their lives, Peter the most glowing example. Instead of questioning Peter's motives and condemning his weakness and cowardice, Christ appointed him to watch over the other Disciples—to shepherd His legacy to the world. "Feed my Sheep." By His gentleness, His faith in Peter, He made a hero of him.

"Heroes are not born as such, they are made by circumstance and faith."

*Hymn:* "God of Our Fathers, Whose Almighty Hand."

*Prayer:* (Prayer for courage to walk according to the will of God. Name specific needs among the membership for courage. Ask members to testify to their individual needs, and to needs that faith in God has met.)

*Hymn:* "I need Thee every Hour."

*Benediction.*

### III. Radiant Trust

*Invocation:* Psalm 128.

*Hymn:* "Jesus Calls Us . . ."

*Scripture:* Read responsively the book of Habakkuk. (Or assign the reading to various members before the service for study.)

*Hymn:* "Oh God, Our Help in Ages Past."

*Meditation:* Hab. 3:17-18.

Many scoff at the Bible, mostly those who are not familiar with the Bible, or cannot understand it, because the figures of speech of Bible days have no meaning for them. Let us read Habakkuk from our point of view. Let us substitute for pastoral terms like vine, figs, olives, etc., the terms of our day, "shops, factories, ranches, night clubs, machine guns, etc. (Have some one read a chapter with our terms of speech, and witness interest.) There are others like Jacob, who will accept the God of Abraham, provided he guards, protects, feeds, and grants a profit. A practical example of such a prayer, "Lord, I have a house in the city, and a factory hard by, protect Thou these two places, no matter what else may befall. . . ."

Let us remember that even though our hearts swell with gratitude for the goodness of God, yet our gratitude is not for the things we possess, but for the things we are, according to God's will for man; for the fact of God, and the grace to know Him; for the Gift of Jesus Christ, and the privilege to follow Him. Trust and faith of the quality of Habakkuk's is what is needed today, in the face of what is before the world. God grant us this Thanksgiving prayer.

*Hymn:* "Thy Way, not Mine, O Lord."

*Prayer:* (Pray for gratitude to God for each individual present. Name each person. Pray for courage, steadfastness, humility, tolerance, and wisdom).

*Hymn:* "Workman of God, O lose not




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Heart."

*Benediction.*

#### IV. The Loom of Time

*Invocation:* Psalm 120.

*Hymn:* "O God, Our Help in Ages Past."

*Scripture:* Nahum (Read responsively or by assignment three chapters). Also Matt. 9.

*Hymn:* "Rock of Ages, Cleft for Me."

*Meditation:* (Relate story of Matthew's decision to follow Jesus, Matthew's reputation among the citizens of Palestine, the banquet to which his former associates were invited as well as Jesus and the other disciples. The test of loyalty. Matthew's complete conversion, never contemplating return to old life, as other apostles.)

Even though Matthew's conversion seemed to be sincere there were questioners and critics, who took Jesus

to task for His association with "such characters" and here we have a direct answer, a guide for all time as to our attitude toward an erring brother,

"They that are whole have no need of a physician, but they that are sick."

There is no attempt to condone Matthew's past conduct, nor his sins, but Jesus tells us that the physician goes where there is sickness, not where he chooses, not where he feels safe, but where there is sickness and he is called to heal.

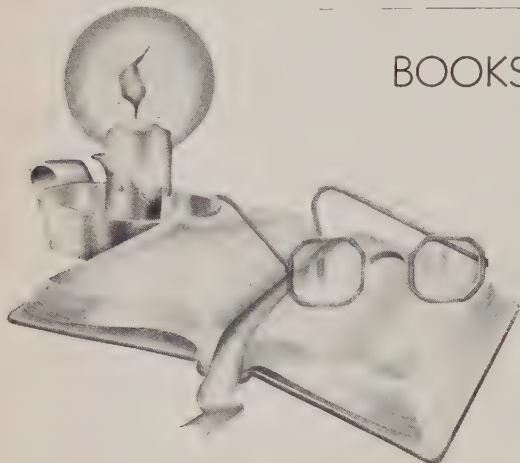
Penitence is needed where there is sin; courage is needed where there is lack of decision; gratitude is needed where there is peace, forgiveness and mercy.

*Hymn:* "Holy Spirit, Truth Divine."

*Prayer:* (For mercies, name them, for guidance and wisdom, for gratitude, for faith and for humility.)

*Hymn:* "Our God, our Help in Ages Past."

*Benediction.*



## BOOKS! BOOKS! BOOKS!

*And we thank Thee, God  
For the gift of them;  
For the glorious reach  
And the lift in them;  
For the gleam in them  
And the dream in them;  
For the things they teach  
And the souls they reach!  
For the maze of them  
And the blaze of them;  
For the ways they open to us  
And the rays that they shoot through us."*

—William L. Stidger in  
"There are Sermons in Books"

#### REST AWHILE

By Vance Havner. Fleming H. Revell Company. 96 pp. \$1.00.

This little volume of thirty brief meditations will be helpful to any Christian who wishes quietly to be led along the pathway to trust, hope and love. The illustrations from nature, from the Bible and from personal experience are all skillfully used to emphasize one great truth in each meditation, and the meditations are real meditations, and not abbreviated sermons as is so often the case. It is a comforting and inspiring book, helpful to all readers.

—Charles Haddon Nabers.

#### ARE WE IMMORTAL?

By Winifred Kirkland. Macmillan. 43 pp. cloth 90c.

This short essay is a woman's testimony to her belief in immortality. She finds confirmation in the scriptural witness, and in the testimony of great lives. The essay is well written and should prove both helpful and profitable to many souls. The trend seems to be: "We are immortal; let us live as if we believed that."—W. R. Siegart.

#### I, NATHANAEAL, KNEW JESUS

By Van Tassel Sutphen. Fleming H. Revell Company. 352 pp. \$2.50.

These are authors and books which put us deeply in their debt intellectually and emotionally. Van Tassel Sutphen in his *I, Nathanael, Knew Jesus* is that sort of combination. Here is a superb and scholarly tale of the life

and times of Jesus in which the events and incidents of the Gospel come alive and the Master walks again with His disciples, as it were, in the flesh and in our midst.

The plan of the book is simple. The author imagines John, the Beloved Disciple, as eliciting a promise from Nathanael that he will write the story of his companionship with Jesus. Nathanael thus becomes the narrator of his personal experiences with Jesus and the other disciples. Concerning the purpose of his book, the author says, "It is simply to present Jesus Christ as He may have appeared to a man of His own day, a man who was a member of the intimate Apostolic circle." He says further, "I am not attempting to write a critic-proof history; St. Nathanael's narrative may be more fairly described as inferential biography; a purely imaginative recreation of the life and times of Jesus". Together the plan and purpose culminate in as fascinating a story of the Master and His disciples, of the scene and setting of Jesus' life, as has ever been told. It is a very much worthwhile book and a real contribution to our religious literature.—Harry W. Staver.

#### METHODISM AND THE FRONTIER

By Elizabeth K. Nottingham. Columbia University Press. Price \$2.50.

We had thought that all the facets of the Methodist diamond had been shown under the bright light of the recent two hundredth celebration of the founding of Methodism. Here is a book which surprises us by telling the story from



an entirely different standpoint. It is history uncovered by a fine bit of research and written as interestingly as a piece of fiction.

Chapter 1 takes us from the picturesque setting of the founder and his founding purposes in England through to America where the new church takes on an American complexion. It leaves us wondering how Wesley felt about having his Episcopal colleagues in America call themselves Bishops.

This book should find its way into the library of every Methodist minister and it would be interesting reading to anyone wishing to know about the development of religion in America

—John Benjamin Magee.

**YOUR CHILD AND GOD**  
By Robbie Trent. Willett, Clark. 146 pp. \$1.50.

In the front of this volume called, *There are Sermons in Books*, Dr. William L. Stidger has these lines: "Books! Books! Books! And we thank Thee, God, for the gift of them; For the glorious reach and the lift of them; For the gleam in them and the dream in them; For the things they teach and the souls they reach! For the maze of them and the blaze of them; For the ways they open to us and the rays that they shoot through us!" After reading Robbie Trent's, *Your Child and God*, only a special prayer of thanks for the book can suffice. Here is delight and dynamic, instruction and inspiration—a book which, like the Master, sets the little child in our midst and at the center of our concern. It is a book for parents, for mothers and dads, for ministers, for church school teachers, for public school teachers, or anybody and everybody who would be informed and efficient in the soul affairs of the child. I wish my word could sell a million copies of this book.

What is the book about? The title expresses the answer to that question. Specifically, it deals with such things as the child's concept of God, the child's prayer life, the place of the Bible, family worship, public church worship and other environmental aids to the religious growth and spiritual development of the child. Pertinent incidents and anecdotes, from the actual life of children, abound throughout the book, on almost every page, to illumine the other text. At the end of each chapter is *An Exercise in Parenthood*, designed to vitalize and crystallize the chapter contents. Such listing of factual items, however, is a poor way to describe one of the sanest, most sensible and satisfying delineations of the "spiritual pathways" by which the child travels. This is a book of exciting excellence and practical information that one can really use and, altogether the sort of thing one can recommend without any reserve.

—Harry W. Staver.

**GOD'S CHRISTMAS**  
By Ernest A. Miller. Fortynys. 180 pp. \$1.50.

The writer is anxious that Christ be restored and kept in His place at the center of Christmas. Forgetfulness, superficiality, and commercialism have led men to forget the Incarnation and make of God's Christmas a pagan holiday. Therefore the twenty-one devotional Christmas messages of the book were written to turn the hearts of men back to God's Christmas. They reveal the true pastor heart. He says, "Let us not be discouraged. We do live in a selfish world, in a time of injustice. But it was in just such a time that God came to the world in a special way. It was a time of dictators. God was suffering with his people." So in love He sent His Son, God Incarnate. The darkest hour was just before dawn. If we would only yield ourselves to God's Christmas, the joy and victory of Christmas would come afresh. If ever the world needed the redeeming message of God Incarnate it is today. This book will help the church give a deeper meaning to Christmas.—Charles F. Banning.

**SQUARING UP, Fifty Talks to Juniors**  
By Julius Fischbach. The Judson Press. 160 pp. \$1.25.

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#### SHADE OF HIS HAND

By Victoria Booth Demarest. The Westminster Press. 93 pp. \$1.00.

The world is so full of sorrow and sorrowing people that it seems there must always be room for another book designed for "the comfort of the sorrowing" and especially when the book is one of such choice consolation as this one, *Shade Of His Hand*.

"My own grief in the loss of a beautiful child is my justification for discussing reverently a few of the mysteries connected with suffering that, perhaps, I may thus bring some measure of comfort to other wounded hearts"—thus the author writes concerning the background and purpose of this radiant little volume.

Mrs. Demarest, in her book, sees Jesus as "a man of sorrows", holds that "pain has a great ministry of enrichment", yields submission to "the will of God". She finds that faith, prayer, love, and work are healing forces. rests back on the persuasion that "He Knows", and ends on the high notes of the Resurrection and eternal life in Heaven. Much poetry, throughout the book, emphasizes and illustrates these items.—*Harry W. Staver.*

#### WORSHIP

By J. O. Dobson. Student Christian Movement Press, London. 190 pp. \$1.25.

This book is concerned about the decline in attendance upon worship and it is interested that those who do attend shall be intelligent about worship. The author, accordingly, lays his emphasis on "The Necessity of Worship" in the one case and on the "Nature of Worship" in the other. These emphases are expanded in the other chapters of the book which deal with such things as "The Manner of Worship", "Art in Worship" and "The Sermon in Worship". There are chapters, also, on "Christian Worship", "The Fulfillment of Worship" and "The Future of Worship". In his writing the author treats, specifically, of the beginnings of worship, of the Hebrew heritage, of the Christian church, of the implements through which worship is administered. Altogether, this volume is informative, interesting and readable.—*Harry W. Staver.*

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## THE BIBLE

(Continued from page 556)

"gospels) to himself as he follows the plough," which was the hope of the Dutch scholar, Erasmus.

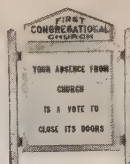
At St. Paul's Cathedral, Bonner, Bishop of London, placed six Bibles, and according to Amy Cruse's account people of all classes retired there in the evening to hear the Bible read. One John Porter stands out as a reader. Porter "was a fresh young man, and of a big stature; and great multitudes would resort thither to hear him, because he could read well and had an audible voice."

It will take some effort for us to realize what it meant for those eager groups of people, craftsmen, shopkeepers, men, women, and children—to go to church to hear the Bible read. Perhaps our own too great familiarity with the book, not perhaps with the contents, detracts from a natural interest in it. We have never had to fasten our Bibles to chair bottoms, nor read them in secret for fear of being detected and punished. We have never sold a load of farm produce to buy one Bible. We are book lovers rather than Bible lovers. One can get a Bible for nothing.

It is worthy of note, nevertheless, that the first introduction to the Bible which the masses received was through hearing it read aloud. Fortunate, also, were those first listeners that they could hear John Porter, "because he could read well and had an audible voice." Presumably Porter used the "Matthew's Bible," for a version appeared in 1537, edited by one John Rogers, and, I believe, approved by King Henry. Rogers was a friend of Tyndale, and it is thought that he used Tyndale's translation rather faithfully. Would it not have been a pleasure to hear Porter read the King James Version?

It is patent that for most of the Bible readers of our day, the climax in translations and versions came in 1611 when the King James Version appeared. The nineteenth and twentieth centuries have brought forth more accurate versions, but none of them has captured the speech and the thought of the masses as has the King James Version. It has become a classic among the great literatures of the world. As a literary classic it is better than the original could possibly be, if we can imagine there being a single original. It is better because it has been through the refining processes of at least three great languages. It has the completeness of the Greek, the beauty of the Latin, and the homely simplicity of the

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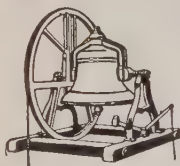
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Anglo-Saxon. Furthermore, it was translated by scholars of taste through whom were reverberating the periods and rhythms of the finest classic measures. They did their work sincerely, doubtless feeling that a great religion should be recorded in a great speech medium. No wonder the historian could say that England was a land of one book, and that book was the Bible, by which he meant, obviously the King James Version.

So it is to the King James Version we go when we teach our classes in the Literature of the Bible. A prominent minister in one of our larger denominations, told the writer that whenever he read the Bible for his own pleasure and worship, he used the King James Version; but whenever he prepared his sermons he resorted to two or three of the modern translations. No reader of the King James Version can fail to understand what Coleridge meant when he said that no one could read it and have a vulgar style.

But we have much more knowledge about the Bible now than the translators had in 1611. For instance, in the King James Version poetry is printed as prose, for the Hebrew prosody was not discovered until more than a hundred years after its translation. Chapters are assigned without regard for completeness of thought. Verses are numbered often with no regard for sentence structure or completeness. Perhaps the late Richard C. Moulton was right when he declared that the Bible was the worst printed book in the world. The usual thin paper editions are not intended for durability, and why the Bible should have almost invariably, a black cover is not for me to say.

Certainly there need be no fear of anyone "wickedly or maliciously" taking some of the editions which are found for sale in dime stores, drug stores, and book counters in department stores.

Despite all these handicaps, the Bible lives. Whenever a new translation is made it is front-page news. It is now translated into a thousand tongues. Doctor of Philosophy degrees are earned in great universities by students who study the influence of the Bible on this or that English writer's style. In more recent years the Bible has been printed as a book to be read as literature. There are editions printed which will stand up on the book-shelf. Anthologies of English prose and poetry, intended for high school students include selections from the Bible. It is a book of the people, for the people. It has been rediscovered as a great literary treasure.

(To be concluded next month.)

# HURCH GARDENS

(Continued from page 555)

oor dining rooms of hotels and roadhouses are thronged. In city and country, "garden boms", enclosed by a high border of vines or shrubbery, have become dining rooms, living rooms, work and play rooms, enjoyed by the whole family. We are having a good time there.

Isn't it time for our churches to wake up to this healthy, stimulating change in American customs, instead of ignoring it?

Years ago I began watching church yards, hoping that some day I'd run across a congregation with imagination to see that it wouldn't necessarily cost much to turn its spacious, open and useless plot into a beautiful enclosed garden, a garden just to look at but one to be used every day in the week.

## A Garden In the Shadow of An Old New York Church

Of course, in New York City, there was old St. Marks-in-the-Bouwerie, its ancient burying ground almost erased and now a quiet garden enclosed by a high iron fence bordered with shrubs, its placid pool and old brick walks edged with flowers. And old Grace Church farther north, with enclosed greensward and outdoor pulpit.

But neither St. Marks-in-the-Bouwerie nor Grace Church fulfilled my dream of what a church garden could become. While I was still wondering if my dream of a church garden that could be used ever would come true, the rector of old St. John the Evangelist, on the other side of Greenwich Village, made a daring experiment. His church had no garden at all. Its bare walls edged the street. Worst of all, the church was in difficult straits financially. Father Wade, the Episcopalian rector, persuaded the vestry to buy the entire block of rickety tenements in one corner of which his church stood and turn the big inner court into the interesting garden that has since become famous. These old buildings were remodeled into pleasant garden apartments. Appreciative tenants flocked there, paid good prices that in turn paid for the property, and pulled the church out of debt.

In that hidden garden are a fountain, trees, shrubs, and a simple altar for garden weddings. The Bride's Altar. This altar and a display of thousands of tulips are two of the celebrated features of St. John's garden.

There are famous cathedral gardens and closes here and abroad, such as the Cathedral Garden of Washington, those of Canterbury

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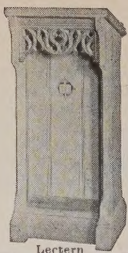
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# INDEX FOR NOVEMBER, 1941

## GENERAL

Anti-Christianism	559
Armistice	551, 557, 564, 584
Bible Rediscovered, Ryan	556
Book Reviews	586
Church Gardens	555, 562
Church Gardens, Smith	554
Democracy and Religion, Paterson	557
Church Methods	561
Communion Sermon, Macartney	570
Defense Program	584
Editorials	559
Heroes	584
Hymn Recordings	546
Illustrations, Hart	578
Illustrations, Phelan	582
Junior Sermons, Sessler	575
Light of Hope, Helfenstein	551
Prayer Meetings	584
Sermons	566
Thanksgiving	561, 584
Visual Aids	546, 563

## JUNIOR SERMONS

Climbing Vine	576
Moving Bridge	576
Three Sons	575

## METHODS

Armistice Day	564, 584
Bible Plants	562
Bridal Fashions	561
Expiration Notices	565
Fall Bazaar	564
Father and Son Programs	565
Films Recommended	563
Fireside Forum	564
Hymn Recordings	546
Motion Picture Projector	546

One-cent Meals	561
Planting Church Gardens	555, 562
Reading Habits	564
Religious Education	564
Soldier's Religious Duty	561
Thanksgiving	561, 578, 585
Tithing	565
Visual Aids	546, 563
Youth's World	565

## SERMONS

Communion Sermon, Macartney	570
Last Will, Roberts	568
Life's Building, Park	572
Starting Point, Leedy	566

## ILLUSTRATIONS

Christian Efficiency	583
Clara Barton	580
Clothing Appreciated	579
Faith, Hope and Love	578
Friends	578
Give Thanks	580
Gratitude	581
Human Relations	582
Ideas and Ideals	584
National Greatness	580
Quaker's America	579
Social Facts	582
Thanksgiving	578
Things That Matter	580
Through the Tunnel	578
Unmoral	582
Woman's Work	578
Mrs. Woodring's Dress	580
Wreckage A Monument	581

## WEEKLY PRAYER SERVICE

God's Defense Program	584
Heroes Around Us	584
Loom of Time	586
Radiant Trust	585

## SCRIPTURE TEXTS

### I—Illustrations

### O—Outlines

### P—Prayer Meetings

### S—Sermons

II Kings 6:26 (I)	578
II Chron. 10:7 (I)	579
Neh. 12:31 (I)	580
Job 34:25 (I)	581
Psa. 23:5 (P)	584
Psa. 147:20 (I)	580
Prov. 14:34 (I)	580
Nah. 1-3 (P)	586
Hab. 3:17-18 (P)	583
Matt. 4:17 (I)	582
Matt. 5:13 (I)	582
Matt. 11:25 (I)	581
Matt. 12:1-21 (P)	584
Matt. 25:36 (I)	579
Mark. 7:21 (I)	582
John 3:16 (S)	572
John 15:15 (I)	579
John 16:33 (S)	570
John 17 (S)	569
Acts 22:10 (S)	566
Rom. 3:16 (I)	582
Rom. 14:7 (I)	584
I Cor. 13:1 (I)	582
I Cor. 13:5 (I)	580
I Cor. 13:12 (I)	579
I Cor. 13:13 (I)	578
I Cor. 13:24 (I)	584
I Cor. 15:51 (I)	584
I Cor. 16:20 (I)	582
Eph. 4:29 (I)	582
Phil. 4:8 (I)	580
Col. 3:15 (I)	578
II Tim. 2:15 (I)	585
Rev. 20:6 (S)	557



and Winchester in England, and many others.

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At very little expense almost any church could at least enclose a plot with a close-set evergreen hedge or a mixed shrubbery border of forsythias, syringas, lilacs, deutzias, or other shrubs, planting a green wall or frame. Every section of the United States has plenty of suitable plant material which might be utilized. It doesn't take very much to make an inviting garden room, secluded from the street, where folks may sit in sun or shade.


Once you have planned such an enclosure you'll be surprised at the gifts gardeners with a surplus will donate. Nothing is lovelier than many of our wild trees and shrubs. Old brick from a chimney or old house make a charming terrace. An Indian meal-stone, set close to shrubbery, becomes an interesting bird bath. An old millstone is the picturesque floor of pulpit or altar, backed by evergreens or perhaps sheltered by wisteria or clematis. Could it be edged with forget-me-not, ivy, violets or myrtle? A street flagstone makes an inexpensive seat. Sturdy wooden benches can be homemade.

Let's not forget that most parks are some distance from residential or business sections. It takes time and costs money to reach them. Thousands never get there. Many, even in small towns, never have a chance to sit in a garden beneath trees. In every community, small and large, are open church plots that could easily become simple, livable gardens readily accessible.

Why not plan such an enclosed spot, even enclosing part of the church grounds at first? Make it homey. Have there, anyway, a few seats and a table or two. Never mind if there is little else at first. Keep it simple, unpretentious. It isn't for show. It's to live in and love seven days a week. Remember that expensive plants don't make a garden any more than expensive furniture makes a home. It's the spirit of the place that counts and makes us love either home or garden.

I hope I've given you some idea of why a church garden is a hobby of mine. Won't you all write me, in care of the Radio Garden Club at the New Jersey College of Agriculture in New Brunswick, and tell me how you feel about it? I'd like to hear from you. Isn't it a way to invite the world into the sanctuary itself, where it may find rest and comfort for the spirit?

NOTE: See methods for practical suggestions.



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